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ABSTRACT

This volume consists of 30 lessons of text material, broken down into five units, to be used with 30 cassette tapes of 15 to 20 minutes in length each. The instructional materials for each unit are organized as follows: A Note on Israeli Hebrew, The Hebrew Sound System, Phonology Drills, Vocabulary Practice, Narratives, Dialogues, Grammar Notes, Drills, Dictation Exercises, and Tests. The materials have been prepared for self-study by language students who have completed one year of college-level Hebrew or several months of intensive Hebrew. The language used is characteristic of everyday conversation rather than literature or the press. The presentation, which depends primarily on a profusion of short texts, dialogues, sentences, and drills designed for intensive student participation, repetition, and memorization, places little emphasis on explanation or explicit statement of grammatical rules. All texts, dialogues, and drills are accompanied by a full English translation. (Author/JB)

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AN INTERMEDIATE ADVANCED LEVEL

ISRAELI HEBREW REFRESHER COURSE

Book I

with
Pre-Recorded Tapes 1-30

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AN INTERMEDIATE-ADVANCED LEVEL

ISRAELI HEBREW REFRESHER COURSE

Book I

with

Pre-Recorded Tapes 1-30

English Language Services, Inc.
919 Eighteenth Street, N.W.
Washington 6, D.C.

PREFACE

Book I of "An Intermediate-Advanced Level Israeli Hebrew Refresher Course" consists of 30 lessons in the text material, broken down into 5 units, and 30 pre-recorded tapes of approximately 15-20 minutes in length to accompany the text. The instructional materials in the text appear as follows:

A Note on Israeli Hebrew
The Hebrew Sound System
Phonology Drills
Vocabulary Practice
Narratives
Dialogues
Grammar Notes
Drills
Dictation Exercises
Tests

Of the above materials, all appear on tape except the following:

A Note on Israeli Hebrew
The Hebrew Sound System
Grammar Notes

Organization of the Lessons and Tapes

Unit 1 in the text, which is also Lesson 1, contains A Note on Israeli Hebrew and The Hebrew Sound

System. The latter is a detailed account of the pronunciation of Israeli Hebrew and is accompanied by Tape 1, which illustrates some difficult points of structure in the lesson. Instructions and references to The Hebrew Sound System in the text are given on Tape 1 in English. Refer to your text as directed.

Unit 2 in the text, Lessons 2-9, consists of Phonology Drills. They, too, are based on The Hebrew Sound System and appear on Tapes 2-9. Each tape contains 2 drills; each drill is made up of 2 or more parts. The student is first asked to listen, then to listen and repeat. The Phonology Drills are a most important part of the course and should be heard over and over again, until such time as you are fully able to understand and repeat them without using your text.

The remaining 21 lessons, 10 through 30, are divided into 3 units, each containing 7 lessons. These materials, with the exception of the Grammar Notes, are also to be found on the tapes with corresponding numbers.

Thus, the instructional materials of Unit 3, Lessons 10-16 and Tapes 10-16, are similar in plan to those of Unit 4, Lessons 17-23 and Tapes 17-23, and to those of Unit 5, Lessons 24-30 and Tapes 24-30. Taking Unit 3 as an example, the materials are arranged in the following manner:

Tape 10: Vocabulary Practice
Narrative
Tape 11: Dialogue
Drills
Tape 12: Grammar Notes
Dialogue
Tape 13: Drills

Tape 14: Dialogue
Fill-In Drill
Tape 15: Dictation Test
Tape 16: Translation Test

You will find detailed instructions at the beginning of the lessons of Unit 3.

English equivalents are provided in the text for all Texts, Dialogues, and Drills throughout the Book. These are not necessarily literal translations but are contextual equivalents. See the Author's Foreword for a comment on this matter.

The Grammar Notes do not attempt to present all of Hebrew Grammar. Rather, they have been selected with an eye to the recurrent problems of intermediate-advanced level students. The Drills are provided to give you the opportunity to practice the somewhat complex forms that cause difficulty for learners of Hebrew at all levels.

The teaching techniques used on tape are the result of the application of modern linguistic theory to language learning. The dialogues and drills have been designed to give the student maximum utilization of the materials provided. The student participates in using these materials in various ways, until he gains active control over the forms presented.

Organization of the Course as a Whole

Book I with its accompanying tapes is the first Book of an Israeli Hebrew course consisting of four

Books and 164 pre-recorded tapes. These instructional materials have been prepared for those language students who have either successfully completed an introductory college-level Hebrew course of one year or more or have had an "intensive" course of several months.

Mastery of these "Refresher" materials contained on the 30 tapes of Book I prepares the student for the intermediate-advanced materials on the tapes of Books II and III. Each of these Books is accompanied by 42 pre-recorded tapes.

Book IV with its 50 pre-recorded tapes contains a specialized military corpus and completes the series. Tests on tape are to be found throughout the course.

More detailed descriptions of Books II, III and IV will be found in the Prefaces to those three volumes.

Acknowledgments

"An Intermediate-Advanced Level Israeli Hebrew Refresher Course" with its accompanying four Books and 164 pre-recorded tapes was prepared by the distinguished scholar, Haim Blanc.

The following participated in the preparation of Book I with its 30 pre-recorded tapes:

Nitza Artziel
Esther Ben-Zur
Yaron Fidler
Avigdor Levy
Amichai Shavit
Gad Soffer

All pre-recorded tapes were prepared in the studios of English Language Services, Inc., by Hartley Jones. Composition was carried out under the direction of Oliver Rice. Special thanks are due Mr. Jones, Mrs. Hannah Henkin and Miss Miriam Peer for scrupulous attention to details too numerous to mention.

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March 1, 1960

AUTHOR'S FOREWORD

This course on Israeli Hebrew is part of a series and is therefore constructed on a more or less set pattern. One important consequence of this fact is that emphasis is placed on the language of everyday conversation rather than on the language of literature or of the press; the sort of Hebrew presented in this course is described more fully in the "Note on Israeli Hebrew" that follows. Another consequence is the general presentation itself, which depends primarily on a profusion of short texts, dialogues, sentences and drills designed for intensive student participation, repetition and memorization. Correspondingly, little emphasis is placed on explanation or explicit statements of rules: the grammatical rules appended to each unit are skeletal, and cover only a fraction of the material presented.

Students desiring further grammatical explanation and guidance should make as much use as possible of the existing reference works and textbooks. Regrettably, these are not completely adequate, and even the best of them deal with formal or literary Hebrew only, not with the idiom of everyday conversation. However, the differences are not so great as to make these works entirely useless, and a good deal of valuable information on such matters as verb conjugations, noun patterns, idioms, etc., can be obtained from these works, a few

of which are listed below.

(1) Many graded texts from the press, radio and literature, as well as grammatical tables and notes, may be found in Élef Milím, by A. Rozén and Y. Ben-Šéfer, and its sequels, Élef Milím ve-od Alpáim and Élef Milím ve-od Revavá. These are entirely in Hebrew (though the first has an "English Companion," by H. Schachter, consisting mostly of vocabularies) but are not difficult to follow and are well worth the effort.

(2) A brief mimeographed booklet, "Notes and Exercises for the Study of Modern Hebrew," by S. Morag and M. Milson, is obtainable only from the Harvard University Summer Session Office, Cambridge 38, Mass.

(3) A good part of the traditional grammar is covered by M. Naor's Hebrew Language and Grammar and, for that matter, by any of the textbooks in use in the high schools in this country.

In the present course all texts, dialogues and drills are accompanied by a full English translation. This is not a word-for-word translation; it tries to render the tone as well as the meaning of the original. In most cases, however, a literal translation is supplied in parentheses and is marked by the abbreviation "lit."; English words necessary in the translation but not appearing in the original are added in square brackets. Thus the expression /xavál al-ha-zmán/ חבל על הזמן might be rendered by "let's not waste any time," followed by some such addition as: (lit. "[it's] a pity on [wasting one's] time"). Students should definitely make as much use as possible of any available dictionary, though here again there is nothing that can be recommended wholeheartedly. A reasonably useful Hebrew-English diction-

ary is the Compendious Dictionary of the Hebrew Language, by Grossman, revised by Segal; for English-Hebrew there is, as yet, nothing that can be called even "reasonably useful," so the student will perforce have to use whatever he finds with the greatest possible circumspection.

Though the courses in this series are primarily intended for use without a teacher, the student should be encouraged to look for help and guidance from a qualified person, preferably a native Israeli with teaching experience. Teachers who are not native speakers of Hebrew may, of course, often provide valuable assistance too, but it should be remembered that they tend to find colloquial Israeli usage unfamiliar, disconcerting and unfit to be taught in the classroom. This, incidentally, is partly true of some Israelis as well. A qualified teacher can, always, however, be of great help in elucidating questions of more formal usage.

Scattered here and there throughout the material, the student will find proverbs and expressions from the Old Testament and the Talmud. In most cases, the exact source has been indicated in the translation or in a footnote, and the expression itself is always given in quotation marks. The student should therefore not be unduly mystified by the sudden appearance of such items as "Man doth not live by bread alone," accompanied by a cryptic note stating "Deut. 10:7," i.e., the seventh verse of the tenth chapter of the Book of Deuteronomy. This is not intended as a somewhat incongruous injection of religion into a language course, but rather as a glimpse into the practice, common in educated speech and in writing, of seasoning modern usage with such bits from the classical literature.

It is desirable, especially if one wishes some day to tackle those classics, to commit these quotations to memory and note in what ways they differ from, and in what ways they resemble, contemporary Israeli usage.

Haim Blanc

Center for Middle Eastern Studies
Harvard University
May 1960

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Unit 1

THE HEBREW SOUND SYSTEM

Lesson 1

Lesson 1

A Note on Israeli Hebrew

0. Introduction

0.1 The present course deals with Hebrew as it is spoken by native-born Israelis. This is somewhat different from the sort of Modern Hebrew that is taught, and sometimes spoken, outside of Israel. It is also not quite the same as the Hebrew spoken in Israel by the many speakers to whom Hebrew is not native. It follows that students who have been exposed to some other variety of Hebrew may have to readjust their frame of reference. This readjustment may have to be more or less extensive depending on the student's past experience. He should, at any rate, bear in mind that some forms and rules he has been taught do not apply to Israeli Hebrew, and that others he thought were "mistakes" are the norm in everyday Israeli usage.

0.2 Contemporary Israeli Hebrew is spoken and written in a variety of styles. There are, first of all, several literary styles, but these are largely marginal to the present course. In spoken usage, with which we are primarily concerned, many features of pronunciation, grammar, and vocabulary exist in two or more variants having equivalent meanings, but differing in that some are formal and some informal. Formal spoken style is, in many ways, more similar to literary style, especially that used in the press, and tends to conform more than does the informal style to the sort of Hebrew that is taught in the traditional textbooks. The formal variants tend, as their name implies, to predominate in official, deferential, previously prepared, or otherwise self-conscious speech, and in reading aloud. Everyday, relaxed conversation is ordinarily couched in informal style. A point to remember in contacts with native speakers

is that for them, informal speech is merely "doing what comes naturally," whereas formal variants are acquired (if at all) through schooling. It follows that not all speakers are equally equipped to use the formal variants; the niceties of formal or textbook grammar are often unfamiliar to otherwise highly sophisticated speakers.

0.3 In Books I and II of this course, each unit contains a narrative, which is in more or less formal style, and a dialog, which is more informal. The dialogs of Books III and IV are likewise largely informal. The words and phrases used as examples in the chapter on "The Hebrew Sound System" and in the notes and comments throughout the course are, insofar as possible, forms acceptable in both formal and informal usage; deviations from this procedure are usually in the direction of informality. When necessary, formal variants will be marked by the letter F, informal ones by the letter I, and forms used in both styles by the letters FI. Occasionally, it may be desirable to make finer distinctions, and label some forms as "highly formal" (marked FF) or as "highly informal" (marked II). The former appear in bookish or "highfalutin" utterances, and in some literary styles, the latter in slangy, folksy, or highly familiar utterances. As an illustration, here is the sentence 'I don't know him' in several styles:

FF: /eyní makiró/
F: /eyní makír-oto/
FI: /eynéni makír-oto/
I: /ani-ló makír-oto/
II: /a(n)-lo-mkír-(o)to/

The student should, of course, select FI forms for his own utterances whenever possible, until he is completely sure of his mastery of style variation. In general, a person who is not a perfectly fluent speaker is likely to arouse less comment if he selects the more formal variants even where a native would not use them.

0.4 There is another distinction that is of some im-

portance in matters of pronunciation, namely the distinction between slow and fast speech. You will note that in the above examples, the only difference between the informal (I) and the highly informal (II) versions is that the latter is uttered much more rapidly. All the words are pronounced close together, as indicated by the hyphens; a number of sounds are dropped (the /i/ of /aní/, the /a/ of /makír/), and others are nearly or sometimes wholly dropped, as indicated by the parentheses. Fast as opposed to slow speech does not always have the same stylistic effect; one can remain within the I or even the F range while varying the element of speed; as a rule, however, formal speech is slower and does contain fewer elisions, and vice-versa for informal speech. The student should not himself attempt fast speech until he is well along in experience and practice, but he will find it easier to identify natural conversational material if he is attuned to the phenomena that distinguish fast from slow utterances. These will be discussed under various headings in "The Hebrew Sound System."

0.5 All the speakers heard in the accompanying tapes, and whose speech is transcribed in these pages, are native Israelis with at least a high-school (in most cases, also a college) education. The specific variety of Hebrew they speak is that in use among a majority of native and quasi-native speakers, and is sometimes called "General Israeli." There is at least one other major variety of native speech, sometimes called "Arabicized Israeli"; except for one or two references to it, this variety is here largely left out of account. Whenever the term "Hebrew" is used in what follows, it is to be understood, unless otherwise specified, as referring to spoken General Israeli.

The Hebrew Sound System

The Tape which accompanies the "sound system" deals particularly with root-pattern combinations. The native speaker will voice some of the examples in the text, as well as some additional groups of examples which you will be asked to practice, imitating the native speaker. Specific paragraph references will be given, in English, on the tape so that you may refer to the appropriate portions of the "sound system" and follow the native speaker's examples in the book.

---

1. Sound, spelling, and the structure of words.

1.1 Before proceeding to a detailed study of pronunciation, it will be useful to get some idea of how the sounds one hears and produces are linked up with (a) the spelling and (b) the structure or design of the words. Some basic points will be discussed here; others will emerge in the body of the course.

1.2 Symbols between slashes / / represent one Hebrew sound or "phoneme" each, e.g., /o/. How they should be pronounced will be indicated in section 2, below. Hyphens between words indicate that these should be pronounced together and with a single stressed or accented syllable, itself marked by the symbol /ˊ/, e.g., /amárta-li/ 'you told me'. Parentheses around a sound symbol indicate that the sound is often elided, i.e., dropped altogether: /zé(h)u/ 'that's it'. By way of anticipation, note that symbols not enclosed in slashes (used in discussing word structure) do not represent phonemes, but are short-hand symbols standing for rules governing the occurrence of given sounds. Thus, the symbol b, for example, means roughly,

"Pronounce /b/ under certain conditions but /v/ under certain other conditions." Details on such rules will appear below. Here now is a synoptic table of Hebrew sounds and their representation in Hebrew characters. In each case, column 1 gives the romanization, column 2 an English word containing an approximate equivalent (the underlined letter or letters), and column 3 the representation of the sound in Hebrew characters:

Synoptic Table of Hebrew Sounds

(1)	(2)	(3)	(1)	(2)	(3)
/b/	cab	ב	/p/	cap	פ
/v/	have	ב,ו	/f/	half	פ,ף
/d/	bad	ד	/t/	hat	ט,ת
/z/	haze	ז	/s/	mouse	ס,ש
---	----		/c/	hats	ץ,צ
/ǧ/	jeep	ג׳	/č/	cheap	צ׳
/ž/	rouge	ז׳	/š/	bush	ש
/g/	bag	ג	/k/	back	כ,ך,ק
/r/	----	ר	/x/	----	כ,ח,ך
---	----		/'/	----	א,ע
---	----		/h/	hat	ה
/m/	man	מ,ם			
/n/	no	נ,ן			
/l/	let	ל			
/y/	yes	י			
/a/	father	ָ ַ ָּ			

/e/ get סֶ סֱ סֵ סֶי

/i/ sleep סִי סִ

/o/ shore סֹ סָ סוֹ ס

/u/ food סֻ סוּ

1.3 The spelling in Hebrew characters used throughout this course is of the /malé/ variety, i.e., it marks nearly all /u/ and /o/ vowels with the letter ו, and nearly all /i/ vowels with the letter י; the main exceptions are short, common words such as כל /kol/ 'all', מן /min/ 'from', etc. Except in a few crucial cases, no "pointing" will be supplied. A /y/ sound between two vowels will be marked . Thus, we shall write חדש for /xadáš/ 'new' but חידש for /xidéš/ 'he renewed', and חודש for both /xudáš/ 'was renewed' and /xódeš/ 'month'; and we shall write דין for /din/ 'judgment' but דיין for /dayán/ '(religious) judge'. This is the sort of spelling found in most periodicals and newspapers, and in many books. In spelling of the /xasér/ type, found in older and in more conservative publications, the first four of the above-mentioned words are all written חדש , and the last two are both written דין. The distinctions are restored in /menukád/ or "fully pointed" spelling, found in the Old Testament, poetry, dictionaries, textbooks, and the like.

1.4 Whether to write ת or ט for /t/ can be learned, in the majority of cases, only by rote; the same holds for whether to write ש or ס for /s/. On the other hand, the spelling of words containing /b/, /v/, /k/, /x/, /'/, or those that begin or end in a vowel, is much less arbitrary and is closely linked up with word design. The same may be said of the problem of which vowel signs are, in /menukád/ spelling, to be selected from among the several alternatives existing for each vowel sound. Since vowel points are usually left out, we shall here concentrate on the other symbols. We shall begin by introducing the concepts of "root" and

"pattern," with which the student should already have a nodding acquaintance.

1.5 Observe the two parallel columns appearing in the table that follows:

/késem/ 'magic, charm, attraction'	/cédek/ 'justice, rightness'
/kasám/ 'he attracted'	/cadák/ 'he was right'
/kosém/ 'attracting; a magician'	/codék/ 'right (m.s.)'
/hiksím/ 'he charmed'	/hicdík/ 'he justified'
/maksím/ 'charming (m.s.)'	/macdík/ 'justifying (m.s.)'
/muksám/ 'charmed (m.s.)'	/mucdák/ 'justified (m.s.)'

Reading down each column separately, it becomes obvious that, in each case, three consonants keep appearing in the same order, linking the words in each column to some sort of common basic meaning. In the left-hand column, a series /k/-/s/-/m/ recurs constantly, with the basic meaning of 'charming', while in the right-hand column a series /c/-/d/-/k/ recurs, with the basic meaning of 'being right'. Such series are called "roots" and the elements of which they are composed are called "radicals." Most Hebrew roots have, as here, three radicals; roots with four radicals are common; roots with one, two, or five are less numerous. Now, looking at the same two columns but reading across this time, we note that in each line the same series of vowels (and, in some cases, consonants as well) are added to, or inserted between, the two different series of radicals. If we use the letter C to denote any radical, we can say that these added elements are, in the first line, C/é/C/e/C, in the second line, C/a/C/á/C, in the last line, /mu/CC/á/C. Such series of added elements are called "patterns" and are composed of "pattern elements" appearing in a given order and in a specific place with respect to the radicals. While the roots carry the general or basic meaning, the patterns indicate the more precise function of the words in

which they appear; thus, the pattern appearing in the second line indicates "the third person masculine singular form of a verb carrying the basic meaning of the root," and so on.

1.6 Alternating radicals.

1.61 The two roots illustrated above might be called "unvarying" roots, because no matter what pattern is grafted onto them, nothing happens to any of the radicals. They always remain respectively /k/, /s/, and /m/, and /c/, /d/, and /k/. However, a great many roots are not so ideally sound. Observe the following series:

/kéter/ 'a crown'	/zéxer/ 'mention, remembrance'
/hixtír/ 'he crowned'	/hizkír/ 'he mentioned, reminded'
/maxtír/ 'crowning (m.s.)'	/mazkír/ 'reminding (m.s.); secretary'
/muxtár/ 'crowned (m.s.)'	/muzkár/ 'mentioned (m.s.)'

In each column, the first line seems to have one of the three radicals different from the corresponding radical in the other lines: /k/ instead of /x/, or /x/ instead of /k/. This alternation is very common and quite systematic, depending largely on the pattern; the roots of the words in each column may be considered to be the "same" (for each series) despite the fact that one of the radicals is pronounced now /k/, now /x/, and the Hebrew script represents this "sameness" by using a single character, namely כ , for both sounds in such roots. We shall use the symbol k to represent not a sound, but a radical showing this alternation in the pronunciation; the roots of the two series can thus be designated as ktr and zkr respectively. For a radical in which this alternation does not take plaçe, we shall use the symbol q, and thus designate the roots of the two series of words appearing in 1.5 above as qsm and cdq respectively; the Hebrew character for q is, of course, the letter ק ; there is very nearly complete correspondence between k and spelling with כ, and between q and spelling with ק .

1.62 Analogous to the alternants of k are /b/-/v/ (alternants of b) and /p/-/f/ (alternants of p). We shall call /k/, /b/, and /p/ the "stop alternants" of k, b, and p respectively, and /x/, /v/, and /f/ the "spirant alternants." Almost without exception, the stop alternants will occur at the beginning of a word, the spirant alternants at the end. Whether the one of the other occurs internally depends on more complex rules; two rules of thumb that are worth noting are:

(a) The spirant alternant occurs if the radical is immediately preceded by a stressed vowel: /zéxer/ 'remembrance' (root zkr), /šéver/ 'fraction' (šbr), /kófer/ 'ransom' (kpr).

(b) The spirant alternant occurs when the radical is immediately preceded by a word-initial consonant: /sxirút/ 'rental' (skr), /švarím/ 'fractions' (šbr), /sfarím/ 'books' (spr).

Other rules will emerge gradually; some are connected with the alternation of pattern elements discussed in 1.7 below.

1.63 Now observe the following parallel series:

/karáʔ/ 'he read'	/karáʕ/ 'he tore'
/koréʔ/ '(he is) reading'	/koréaʕ/ 'he is tearing'
/kor'imʔ/ '(they are) reading'	/kor'imʕ/ '(they are) tearing'
/likróʔ/ 'to read'	/likróaʕ/ 'to tear'

On the left, there is zero (no sound whatsoever) in the place where the third radical would be expected, except in the third line down, where there is /ʔ/ in that place. We designate this by the symbol ʔ, which, when not in slashes, is to be understood as "/ʔ/ alternating with zero"; the root of the left-hand series is, therefore, qrʔ. On the right, we find a similar alternation, except that the vowel /a/ is added in two places. The radical that involves this sort of alternation is designated by the symbol ʕ, so that the root of the right-hand series is qrʕ. These two symbols correspond rather closely to the א and ע of the Hebrew spell-

ing. A word having ‘ as a final radical must have an /a/ as its last vowel; in the first line, the pattern calls for a vowel /a/ in that position anyway, but when it does not, /a/ is either added to the pattern vowels, as in /koréa/, /likróa/ above, or replaces the last pattern vowel, usually if the "normal" pattern calls for an unstressed /e/ in that place: /kéra/ 'a tear, rip', which is on the pattern of /késem/, /cédek/, /kéter/, /zéxer/ (see above) and /kéle/ 'a jail' (root kl'). Besides its being a peculiarity of radical ‘, this points up an important feature of pattern elements: pattern elements, like radicals, are often not unvarying sounds but "bundles of alternants." This will be taken up again in 1.7 below.

1.64 A radical involving /x/ not alternating with /k/ corresponds closely to a spelling with ח and will be represented by the symbol x. It "attracts" the vowel /a/ in very much the same manner as radical ‘; observe the difference in the behavior of the roots drk and prx when the same patterns are added to them.

/dérex/ 'a way'	/pérax/ 'a flower'
/doréx/ '(he is) stepping'	/poréax/ '(he is) blooming'
/lidróx/ 'to step'	/lifróax/ 'to bloom'

Note what happens when the pattern CéCeC is grafted onto roots in which the second radical (or "C_2" for short) is respectively x, ‘, and ’, and compare this to the "norm" as in e.g., /késem/:

(a) C_2-x: /láxan/ 'a tune', /náxal/ 'a stream'; there is /a/ instead of /e/, with some exceptions: /léxem/ 'bread'.

(b) C_2-‘: /páar/ 'a gap', /káas/ 'anger'; the radical has the alternant zero, and there is /a/ instead of /e/ on both sides.

(c) C_2-’: /pe(')ér/ 'splendor', /ke(')év/ 'pain'; there is /e/ but the stress is shifted, and the radical has the alternant /'/, which may be elided.

1.65 There is more to be said of these and other al-

ternating radicals, but the present discussion is intended only as an introduction. Note, however, that the radicals v (/v/ not alternating with /b/) and y (/y/ alternating with zero) have more complex sets of alternants, especially in roots where they are medial. These are called "hollow roots," because medial v and y tend to disappear even more completely than medial ' or '. Their relations to the spelling are also more complicated. A radical v, when pronounced /v/, nearly always corresponds to a spelling with ו, and a radical y when pronounced /y/ or /i/ corresponds to a spelling with י ; when C_3-y has a zero alternant, it is often spelled with ה in word-final position. Observe the following comparison of the root qr' 'to read' with the root qny 'to buy':

/karáʔ/ 'he read'	/kanáʔ/ 'he bought'
/kar'á/ 'she read'	/kantá/ 'she bought'
/likró/ 'to read'	/liknót/ 'to buy'
/kor'ím/ '(they are) reading'	/koním/ '(they are) buying'
/koré/ '(he is) reading'	/koné/ '(he is) buying'
/kri'á/ 'a reading'	/kniyá/ 'a purchase'
/karáti/ 'I read'	/kaníti/ 'I bought'

The left-hand column should already be familiar; it has C_3-' with alternants /'/ and zero. The series on the right, however, has C_3-y, with alternants zero, /t/, and /y/. In the last line we have an instance of the very common "collapsing" of a radical y (and v) and the adjoining pattern vowel into a single new vowel: /kaníti/ is made up of qny plus the underlying pattern CaCáCti; the second /a/ and the y of the root have collapsed into /i/.

1.7 Alternating pattern elements.

1.71 While the elements composing the root are called "radicals," there is no good term for the elements composing the pattern, so we shall simply call them "pattern elements." We have already had occasion to note several instances of alternation in these pattern elements. It must now be pointed out more explicitly that the symbols

used for denoting the pattern elements, e.g., the two e's in CeCeC, are to be understood very much in the same way as the symbols for radicals: they stand not so much for unchanging sounds as for several possible alternants, and will therefore not be enclosed in slashes.

1.72 Pattern elements alternate in many ways, only a few of which will be illustrated here. These fall into two broad categories: (a) alternations according to the radicals onto which the pattern is grafted, (b) alternation according to modifications of the word in which they occur, such as the addition of suffixes. Both types will be discussed briefly below. We shall henceforth designate the patterns by grafting them upon an arbitrary root qtl instead of the CCC we have been using, and say, e.g., that the word /cédek/ has the pattern qétel rather than CéCeC; this is more in accordance with tradition and has the advantage of giving patterns pronounceable names.

1.721 Alternations depending on the radicals. We have already seen in 1.64 something of what happens to the pattern qétel when either C_2 or C_3 is not a "normal" radical. Observe now the behavior of the pattern qótel, which often designates qualities or properties: with the "normal" radical gdl /gódel/ 'size', and similarly with 'rk /órex/ 'length'; but with C_3-x, 'rx /órax/ 'way, manner'; with C_3-', sb' /sóva/ 'satiety'; with C_2-x, rxb /róxav/ 'breadth'; with C_2-', n'm /nóam/ 'pleasantness'; with C_3-y, qsy /kóši/ 'difficulty'. The o is always /o/, but the e may be /e/, /a/ or /i/, depending on the nature of C_2 or C_3. Another sort of alternation depending on the root is that illustrated by the pattern qtilá, often used for verbal nouns of one class of verbs (the one having the pattern qatál in the third person masculine singular of the past), e.g., /ktivá/ 'writing', cf., /katáv/ 'he wrote'. The pattern seems to call for no vowel between C_1 and C_2, but this is true only so long as the sequence C_1C_2 is such that it yields "permissible" initial consonant clusters. In Hebrew, certain combinations of consonants never or very seldom

occur initially in a cluster, i.e., without being separated by a vowel, and these are "non-permissible" initial clusters (see Section 2, below). If the pattern qtilá is applied in such cases, /a/ is inserted when C_1 is x, h, ‘ or ’, and /e/ in all other cases. Thus /xatimá/ 'signature', /halixá/ 'going', /amidá/ 'standing' (root ‘md), /amirá/ 'saying' (root ’mr) are on the pattern qtilá with /a/ inserted between C_1 and C_2 (and with zero alternant for C_1 in the last two cases); and /yešivá/ 'sitting', /rexivá/ 'riding', /leisá/ 'chewing', (root l‘s), /reiyá/ 'seeing' (root r’y) are on the same pattern with inserted /e/ (and zero alternants of C_2 in the last two cases).

1.722 Alternation according to word modification. Observe the following parallels:

/davár/ 'thing, word'	/dabár/ 'leader'
/šavír/ 'breakable'	/kabír/ 'tremendous'

At first glance the two top words seem to have the same pattern, namely qatál, just as the bottom words seem to be both on the pattern qatíl. However, if you add the plural suffix /ím/, you get:

/dvarím/	/dabarím/
/švirím/	/kabirím/

We see that in one series we have /a/ alternating with zero when /ím/ (as well as most other suffixes) is added, and in the other case we have an unchanging /a/. This can be expressed by marking the alternating pattern element as ā; the patterns of the left-hand series are then qātál and qātíl, that of the right-hand series qatál and qatíl, respectively. This ā element also has an additional property, namely, that of requiring the "spirant alternant" whenever the following radical is b, k, or p, whereas the unchanging a requires the "stop alternant" in such cases. The words in the above illustrations show this well, since they all have C_2-b, which yields /v/ on the left but /b/ on the right. Many pattern elements have this effect on the following radical, and when necessary this will be marked in an

analogous way. Thus the pattern qtilá discussed in 1.721 has an element i which requires the spirant alternant in the following radical, as can be seen from the examples /halixá/ (hlk), /rexivá/ (rkb), /yešivá/ (yšb); there is another pattern with a quite similar appearance but where the i requires the stop alternant, e.g., in the word /klipá/ 'peel' (qlp), which may be contrasted with /clifá/, 'sniping' (clp). We may therefore rewrite the pattern for /clifá/ and the examples in 1.721 as qtīla, that of /klipá/ and similar words being qtilá. Note that /menukád/ spelling often reflects such alternations: words with ā have /kamác/ in the first syllable, those with a have /patáx/, words with ī have /xirík/ plus /yod/, those with i only /xirik/.

1.8 Thus presented in a concentrated, compact way, the notions we have been discussing are not all easy to digest. It is not expected that the student will have mastered them after a first reading of this section, but only that they will seem less unfamiliar to him when he meets them again later on. He should refer back to this section several times before completing the course, and will be encouraged to do so by various notes and comments in the ensuing pages. Drill material covering the foregoing paragraphs is included in the accompanying tapes.

2. Pronouncing Hebrew sounds.

2.1 The consonants.

2.11 Most Hebrew consonants do not differ greatly from their English counterparts. The following remarks will, therefore, cover largely those points to which special attention must be paid for pronouncing certain consonants and consonant clusters.

2.12 Most Hebrew consonants, like most English consonants, are arranged in pairs, one member of which is "voiced" and the other "voiceless." Voiced consonants, e.g., /b/, /v/, /d/, /z/, are accompanied by a slight

vibration of the vocal cords, called "voice;" whereas voiceless consonants, e.g., /p/, /f/, /t/, /s/, are not. The presence or absence of voice can easily be felt by putting one's finger on one's Adam's apple and saying first /zzzzz/ and then /sssss/. In the table on page 8, voiced consonants are on the left, voiceless consonants on the right. The question of voicing (making /s/ into /z/, and so on) and devoicing (the reverse process) will come up in the discussion of consonant clusters.

2.13 The sounds /p/, /t/ and /k/, while not very different from their English counterparts, require some careful listening and imitation. Note especially that, when followed by a stressed vowel, they are not ordinarily as strongly aspirated as in English, i.e., are not accompanied by as strong an h-like puff of air. The symbol /c/ sounds the same as the sequence /ts/ except that, in the middle of a word, a slight difference in the separation of the syllables is sometimes heard: /hucá/ 'he was taken out', and /hutsá/ 'she was flown', usually sound exactly alike, but in very slow articulation the latter splits into /hut+sa/, the first into /hu+ca/. Hence the choice of the symbols, which are intended to make you think of /c/ as a single sound and of /ts/ as two separate sounds. Much the same relationship holds between the sound /č/ and the sequence /tš/, and between /ǧ/ and /dž/. The sounds /č/, /ǧ/ and /ž/ are relatively infrequent and occur only in recent loan-words, including some rather common ones: /žakét/ 'a jacket', /ǧip/ 'a jeep', /čips/ 'French fried potatoes',etc.

2.14 The sounds /x/ and /r/ are likely to be troublesome for English speakers. They occur very frequently and should be thoroughly mastered.

(a) The sound /x/ is produced in the rearmost portion of the mouth by scraping the back of the tongue against the back of the palate; it is the rasping sound found in German words such as Bach. You will recall that it can correspond to a radical k (spelled כ) or to a radical x (spelled ח). Speakers of Arabicized Israeli use the sound described here

oi / in the former case, employing an entirely different sound in the latter; some speakers of General Israeli occasionally observe a similar distinction. Since it is not general and does not occur on the tapes, no further notice will be taken of this distinction.

(b) The sound /r/ has nothing in common with the American r, and is most commonly pronounced like the voiced equivalent of /x/, i.e., like the Parisian French or Berlin German r. Try to master /x/ first, then voice it, and try to establish the same relation between /x/ and /r/ as there is between /s/ and /z/ or between /f/ and /v/. Unlike /x/, however, /r/ is often trilled, i.e., it consists of a rapid series of audible taps of the back of the tongue against the back of the palate. Some speakers, especially speakers of Arabicized Israeli, replace this sound by a tongue-tip tap or trill, like the Spanish, Russian or Arabic r. If you find this sound easier to produce than the back /r/, use it without hesitation, but in no case will an American r do. Israeli radio announcers, actors, and singers use the tongue-tip sound instead of the more common back /r/ when performing.

2.15 The Hebrew /l/ is, like /r/, much closer to the French or German equivalents than to the American l; the latter will be understood, but the proper sound can and should be learned by careful listening and imitation. As for /y/, it should cause no special problems. It may occur after any vowel and form the diphthongs /ay/, as in English high, /ey/, as in English hay, as in English boy, /uy/ and /iy/. Of the last two, which have no good equivalent in English but are not difficult to acquire, note that /uy/ does not sound like English hooey or fooey, but the two sounds are pronounced as a single syllable, more like in German pfui; as to /iy/, it is relatively rare and tends to be replaced by /i/, e.g., /miynú/ 'they sorted' often sounds like /minú/. In the sequence /yi/, there is a similar tendency for the /y/ to be elided, so that /yixúd/, 'separateness, special character' and /ixúd/ 'union' ordinarily sound the

same, namely, both /ixúd/. The sequence /ye/, when unstressed, also tends to sound like /yi/ or /i/, e.g., /yediót/ 'information, news' often sounds like /idiót/. Note, however, that the latter is not the same as the word for 'an idiot', which is pronounced /idyót/, the difference being one of number and separation of syllables: /i+di+ót/ vs. /id+yót/.

2.16 The sound /'/ has, in English, an equivalent which is not usually noted as a separate sound. You will hear it if you listen carefully to the slight "catch" that occurs at the beginning and in the middle of the colloquial negation uh - uh, and of the warning or anticipatory exclamation oh - oh; it sometimes also shows up between two syllables, the second of which begins with a vowel and is very strongly emphasized: "my own!" (before the o), "that's all!" (before the a). In Hebrew, it is essentially an audible separation of two syllables, the first of which ends in a consonant; in making the distinction between /kofím/ 'monkeys', and /kof'ím/ '(they are) freezing', you are likely to achieve a good pronunciation of /'/ if you think of the first as /ko+fím/ as against /kof+ím/ for the second, with an audible separation present in the second only. This /'/ occurs mostly in slow or careful speech, or when the word is emphasized; otherwise it tends to be elided, so that such pairs as the above are often indistinguishable: /kar'a/ 'she read' and /kará/ 'he read' often sound alike, i.e., like /kará/. As a rule of thumb, /'/ occurs in slow or emphatic speech when it corresponds to a radical ' or ‘ (hence to א or ע in the spelling) which comes between a consonant and a stressed vowel; with the radicals in other positions, it occurs more rarely or not at all. As was noted above for /x/, there is an Arabicized pronunciation in which /'/ occurs only for the radical ' and the spelling א, whereas a wholly different sound is used when the radical is ‘ and the spelling ע. As in the case of /x/, the distinction is omitted in the more general pronunciation discussed here.

2.17 The sound /h/ also tends to be elided in rapid speech. It is most commonly retained when preceding a stressed vowel, but is often heard also in other positions, wherever it corresponds to a radical h, except at the end of words and before consonants: only FF-style speech has an /h/ in such words as /góva(h)/ 'height' (root gbh), the ordinary pronunciation being /góva/, or before the /p/ in /ma(h)pexá/ 'revolution', the ordinary pronunciation in this case being /maapexá/ or /mahapexá/. Until he acquires natural-sounding fast speech, the student might just as well pronounce /h/ in those positions where it can occur, though in listening to the tapes he should take note of the occasions when the native speakers drop it; he should also note that eliding /h/ means replacing it by zero, not by /'/. Thus if /h/ is dropped in such set phrases as /misrád haxúc/ 'the Foreign Ministry', as is the common practice, there should be no audible separation of syllables, no /'/, between the two words: /misrádaxúc/.

2.2 Consonant clusters.

2.21 In general, two adjacent consonants tend, in normally rapid speech, to be either both voiced or both voiceless. If, in any given word, there is a sequence voiced-voiceless or voiceless-voiced, the distinction may be maintained in slow speech, but in normally rapid speech the first of the two will assimilate to the second: if the second is voiceless the first will become voiceless, and if the second is voiced the first will become voiced. Thus the plural of /šovét/ 'a striker' is /šovtím/ in careful or slow pronunciation, but the sequence /vt/ is more usually pronounced /ft/, so that this word sounds like /šoftím/; now the plural of /šofét/ 'a judge' is /šoftím/, so that 'judges' and 'strikers' are ordinarily quite indistinguishable, though the respective singulars, which involve no consonant clusters, are always distinct. Such pronunciations should come quite naturally to English speakers. The main reason for calling attention to this "voicing assimilation" is that an awareness of it is necessary for the correct identification

of natural utterances: when hearing, e.g., /magbíl/ one must remember that this is either /magbíl/ 'limiting, restricting' (root gbl) or /makbíl/ 'parallel' (root qbl), with voicing of /k/ to /g/ by assimilation with the following /b/. Such occurrences are quite common, but the context usually removes any doubt as to which word is intended.

2.22 The consonants which have no voiceless equivalents (namely /l/, /m/, /n/, /y/) as well as /r/ and /v/, form exceptions to this general rule, in that they do not cause the voicing of a preceding voiceless consonant: /svará/ 'supposition', never /zvará/, /trumá/ 'contribution , never /drumá/, and so on. In addition, /n/ never or seldom becomes devoiced to /x/ when followed by a voiceless consonant. On the other hand /x/ often, though not always, sounds like /r/ (only the ordinary back spirant /r/) when followed by a voiced consonant: /maxzík/, '(he is) holding', /bixdéy/ 'so that', often sound as though /r/ were present instead of /x/. As for /c/, it behaves according to the general rule, i.e., sounds like /dz/ when followed by a voiced consonant: /cdadím/ 'sides', usually sounds like /dzdadím/.

2.23 There are initial, medial and final clusters, according to whether they occur at the beginning, middle, or end of a word. Medial clusters may consist of two or three consonants; final clusters never have more than two (counting /c/, /ǧ/ and /č/ as single consonants). Neither medial nor final clusters offer any particular difficulties for speakers of English. Initial clusters usually count no more than two consonants, though three-consonant clusters occur in some (recently borrowed) words, e.g., /špric/ 'a mixture of wine and soda', /stratosféra/ 'stratosphere'. The three-consonant initial clusters are likely to sound familiar and hence cause no trouble to English speakers, but the two-consonant initial clusters are very common, largely unfamiliar and hence require special attention. The student is referred to the accompanying tapes for examples and practice, though he may here be fore-

warned as to the commonest stumbling block: avoid inserting an extra vowel between the two consonants of such unfamiliar initial clusters as those in /tmuná/ 'a picture', /pniná/ 'a pearl', /któvet/ 'an address', /ptixá/ 'an opening', etc.

2.24 Sequences of consonants which never (or very rarely) occur are called "non-permissible" clusters. We have already seen (1.721) that this involves mainly the necessity of inserting a vowel, mostly /a/ or /e/, whenever the pattern leads us to expect a cluster but the actual radicals are such that the expected cluster is non-permissible: words on the pattern qétel have a pattern qtalím in the plural, so that /kéšer/ 'knot' gives /kšarím/, but /yéled/ 'child' gives /yeladím/, /xével/ 'rope' gives /xavalím/, /rémez/ 'hint' gives /remazím/, etc., since /yl/, /xv/, /rm/ are instances of non-permissible initial clusters. Clusters beginning with /h/ are non-permissible initially, medially and finally, but while the inserted vowel is always /a/ initially (/héfex/ 'opposite', pl. /hafaxím/), when /h/ is medial the inserted vowel varies according to the vowel preceding the /h/: /mahapexá/ 'revolution' (pattern maqtelá), /lihiyót/ 'to be' (pattern liqtól), /cohoráim/ 'noon' (pattern qotláim). The inserted vowel usually remains when the /h/ is dropped, except in the various forms of the verb 'to be', where both /h/ and the inserted vowel /i/ or /e/ are ordinarily absent from informal speech: /liyó/ 'to be', /eyé/ 'I will be' (F /eheyé/) /niyé/ 'we will be' (F /nihiyé), /iyú/ 'they will be' (F /yihiyú/), /niyá/ 'he became' (F /nihiyá/) and so on.

2.3 The vowels.

2.31 Hebrew vowels are much fewer but much harder to master than Hebrew consonants. They have practically no real equivalents in English, and the student who is able to draw on some knowledge of Spanish vowels, which are quite similar to Hebrew ones, should do so by all means.

2.32 The vowel /i/ is somewhere between that of

English slick and that of English sleek: if you listen to the speaker on the tape as he says /slik/ 'arms cache', /ǧip/ 'jeep', /čips/ 'French fries', you should be able to hear that they are not the same as either slick or sleek, gyp or jeep, chips or cheaps, but have something of both. Above all, note that in Hebrew the /i/ of /ǧip/ and that of /čips/ is one and the same sound, and try not to be influenced by your knowledge of the English cognates. In general, incidentally, words you recognize as of English or other European origin must be pronounced "in Hebrew," not in English: /miníster/, /svéder/, /atóm/, /enérgya/ do not have the vowels (or the /r/ or /t/) of English minister, sweater, atom, energy. As for /i/, though it has a number of shadings, some closer to sleek and some closer to slick, the student should steer clear of both extremes; as a rule of thumb, it is better to err in the direction of sleek. At any rate, /i/ should never have the quality of English i in finagle.

2.33 The vowel /u/ is analogous to /i/ in that it is somewhere between the vowels of English full and fool /bul/ 'stamp' does not have the vowel of bull, but neither does it have that of pool, though here again it is better to err in the direction of the latter.

2.34 The vowel /o/ is perhaps the hardest to master, and will require more practice than the others. Its nearest English equivalent is perhaps the vowel of shore, though the vowel of the British pronunciation of words such as shock is even closer. Listen to the words /šor/ 'ox' and /šok/ 'shock', and contrast with the English parallels. A strategy that works for some English speakers is to take the vowel of English low and try to cut it abruptly before coming to the end of it; the result should be something like the Hebrew word /lo/ 'no'.

2.35 The vowel /a/ has a sound that is somewhere between the vowel of English come and that of calm: contrast the word /kam/ 'he got up' on the tape. Actually, you will come quite close to it if you can do a good

imitation of the standard British pronunciation of the word come.

2.36 The vowel /e/ is quite similar to the vowel of English head, compare /hed/ 'echo'. However, it occurs in positions where the equivalent English vowel does not, so that the student must be careful to preserve it intact; for example, at the end of a word, beware of replacing it by the diphthong /ey/, as in the word /pe/ 'mouth', which under no circumstances should sound like English pay, but like English pet with the t cut off. Similarly, when in a final unstressed syllable, especially before /l/, English speakers have a tendency to swallow it up; the end of the word /témbel/, "a dope(I)" should never sound like the end of English tumble, but more like the end of English dumbbell. In some words (and in some words only) you will hear now the vowel /e/, now the diphthong /ey/; but since /e/ is almost always admissible, whereas /ey/ is admissible in some words only, the student had better stick to /e/: /ben/ or /beyn/ are equally acceptable for 'between', but only /ben/ for 'son'; the word /pe/ is the only form for 'mouth', whereas /pey/ is the most common name of the letter p though a few people call it /pe/.

2.37 Whereas only a few consonants are drastically affected by rapid speech, practically all the vowels show a marked tendency to be slurred over under certain circumstances. All are much shorter when unstressed, especially if immediately followed by a stressed syllable, and are at their longest when stressed and immediately followed by a vowel: compare, on the tapes, /batím/ 'houses' with /báit/ 'a house', and note the length of the /a/ in each case. In addition, some vowels are elided altogether in certain cases, some are not wholly elided but lose their full quality, others are usually maintained. The details follow. Modifications occurring in vowel clusters are discussed in 2.4.

(a) The vowel /u/ remains more or less intact in all positions. The vowel /i/ is also generally maintained,

except in a few specific combinations and then only in II-style utterances, such as the /i/ of the word /anĺ/ 'I' when followed by the negative /lo/; compare the II-version of the sentence 'I don't know him' on page 4, above. As indicated, students should steer clear of extremely informal style, even though they will hear such utterances on the tapes and in everyday conversation among natives.

(b) The vowel /o/ is, in rapid speech, more frequently reduced to a vague vowel similar to the first vowel of English finagle, debate, balloon, and sometimes elided altogether. This is true not only of II-style, but also of I-style for many speakers; it can be commonly heard in the object-pronouns beginning with /ot-/, e.g., /makír-oto/ '(he) knows him', /taxzík-oti/ 'hold me', etc., where the /o/ may, in context and in fast speech, be reduced, though rarely elided altogether. In some frequently used phrases or idioms, elision of /o/ is very nearly the rule for I-style: thus, F/má-zot oméret/ 'what does it mean?', but I/maztoméret/, or /mastoméret/.

(c) Much the same holds for /a/ as for /o/: reduction to the above-named vague vowel in fast speech when unstressed, total elision mostly in II-style or in some frequently used expressions: F/bevakašá/ 'please' or 'you're welcome', vs. I/vakšá/ (with the /be/ also often elided). You will note that when there are two unstressed /a/'s, as in /bevakašá/, or two unstressed /o/'s, as in /má-zot oméret/, only one is elided; the reason is that, when no stress is marked, it means that the syllable in question lacks what is called "main stress," but may have "secondary stress," i.e., be louder than some other syllables, which in turn are said to have "tertiary stress" or "zero stress"; it is only the syllable with the least possible stress that gets elided. There is another case of elision of /a/ which will be discussed in connection with elision of /e/.

(d) As for /e/, it is the most "elidable" of all vowels. It not only undergoes the reduction to a vague vowel as do

/o/ and /a/, not only becomes elided in rapid and II-style utterances, but is, in given cases, elided even in F-style and FF-style speech. In these cases it behaves very much like the French e muet. The following are the essential details:

(1) Attention may first be drawn to the fact that most elisions, whether of /e/ or of other vowels, occur in open syllables, i.e., those in which the vowel ends the syllable: /ba/ is an open syllable, /bat/ a closed syllable; /batím/ has an open syllable /ba/ followed by a closed syllable /tim/; /mat'ím/ has two closed syllables, and so on. Now if /e/ occurs in an initial, unstressed, open syllable of a word, and that word is immediately preceded by a vowel, there is a strong tendency for this /e/ to be elided. Thus /nedabér/ 'we'll talk', /rešimá/ 'a list', but: /ve-ndabér/ 'and we'll talk' (F/undabér/); /še-ndabér/ 'that we should talk', /bo-ndabér/ 'let's talk'; and /beršimá/ 'in a list' (F/biršimă/), /be-ršimá/ 'in a list' (F/bi-ršimá/), /ve-ršimá/), 'and a list' (F/u-ršimá/), /ha-ršimá/ 'the list'. This elision is a feature of what may be called "close juncture," occurring as it does only when the two adjacent words are uttered close together; since the words in question may always be uttered less closely together, the /e/ can always be left in. This is true of all the above examples, which may just as properly be said with /e/ as without, though the forms without /e/ are more frequent in connected speech. It is especially true when what precedes the words with elidable /e/ is not a short, one-syllable word such as 'and' and 'the', but a full polysyllabic word: /éyfo nedabér/ or /eyfo-ndabér/ 'where shall we talk?', /haytá rešimá/ or /hayta-ršimá/,'there was a list'. Elision does not usually occur if words with elidable /e/ are preceded by a consonant: /kén nedabér/ 'we will talk', /tén rešimá/ 'give a list'. In a number of words, elision does not take place even though the conditions for it are satisfied. As a rule of thumb, elidable /e/ is spelled with the sign called /šva/, whereas other spellings usual indicate non-elidable /e/.

(2) Words beginning with /he/ or /e/ do not elide the /e/, with the exception of the particle /et/, denoting a definite direct object; in rapid speech, and no matter whether it is preceded by a vowel or by a consonant, this particle is often reduced to /t/: /ten-taséfer/ for /ten et-ha-séfer/ 'give the book'. Another feature of rapid speech (and, for some speakers, even of slow speech) is the elision of the /ə/ which serves to break a cluster of identical or similar consonants in certain grammatical forms: /šatetá/ 'she drank', /hišmáteti/ 'I omitted', /noládeti/ 'I was born', are then /šattá/, /hišmátti/, /noládti/ or rather /nolátti/, and so on. Note (a) that it is only in the coalescence of consonants in such grammatical forms that "gemination," i.e., the doubling of a consonant in pronunciation, occurs in Israeli Hebrew, while the traditional gemination indicated by the dot called /dagéš xazák/ is not heard in ordinary Hebrew usage; and (b) that not all clusters of identical consonants can be separated by an intervening vowel, e.g., always /dánnu/ 'we discussed', /yašánnu/ 'we slept'.

(3) A final elision of /e/ in rapid speech is that of the last /e/ of words on the pattern qotélet or qétel (in the latter, only if the last consonant is a /t/); it will be recalled that this pattern-element e may have the alternant /a/ under certain conditions (cf. 1.721 above), which /a/ is elided under the same conditions as /e/: /ohévet-oto/ '(she) likes him' and /laléxet-iti/ 'to go with me' are in rapid speech /o(h)évt-oto/, and /laléxt-iti/, respectively; and, similarly, /lokáxat-oto/ '(she) takes him', /lakáxat-iti/ 'to take with me', and /táxat hašulxán/ 'under the table' give in rapid speech: /lokáxt-oto/, /lakáxt-iti/, and /taxt-(h)ašulxán/.

2.4 Vowel clusters.

2.41 Any two vowels may occur in sequence in any order. If the second of the two vowels is stressed, the sound /'/ is sometimes heard between them, especially in slow or emphatic speech and if the two vowels are

identical: /paár/ 'he opened (his mouth)', /peér/ 'splendor', /naé/ 'handsome' are often /pa'ár/, /na'é/; under conditions of unusual emphasis this may also happen if the first vowel is stressed, though this is rare: /paar/ 'a gap', rarely /pá'ar/. If the vowel sequence is the result of the elision of /h/ or /y/, these will of course reappear in slow or careful diction: /baír/ 'clear', /kniá/ 'purchase' are then /bahír/, /kniyá/; however, note that when the second vowel is an unstressed /i/, typical Israeli pronunciation rarely if ever inserts the /y/ which is heard in such cases in non-native pronunciations and, when the spelling indicates that a /y/ "belongs" there, is restored in spelling-bound F or FF-style: /báit/ 'house', /áin/ 'eye', /méir/ (male given name).

2.42 Clusters having /e/ as their first element must be pronounced without inserting /y/, as English speakers are frequently tempted to do: /meód/ 'very', /neúm/ 'speech'. Clusters beginning with /e/ are marked by some special features:

(a) In I-style, there is a marked tendency for the /e/ to assimilate to the following vowel, so that one is as likely to hear, e.g., /moéd/ as /meód/ 'very', /ciirá/ as /ceirá/ 'young (f.s.)', /tuudót/ as /teudót/ 'documents', /maanyén/ as /meanyén/ 'interesting'. In rapid speech, such clusters of identical vowels, if neither of them is stressed, are often reduced to a single vowel: /tudót/, /manyén/, etc.

(b) When a cluster of /e/ + stressed vowel occurs immediately after the first consonant of a word, there is a situation analogous to that described in 2.36b(i) above: the /e/ may be elided if the word in question is preceded by a vowel, except that in this case /'/ is introduced in place of the elided /e/: /šeár/ 'remainder', /ha-š'ar/ 'the remainder'. In some cases, especially in words beginning with /š/, this even occurs without any vowel preceding the word: /š'ár/ 'remainder', /š'ál/ or /šeál/ 'ask (impertv. m.s.)'.

2.5 Stress and intonation.

2.51 Some Israeli intonation patterns are quite different from American ones, others are not. As graphic representation is of little help in learning intonation, no discussion of it will be found here, but the student is referred directly to the tapes.

2.52 The place of main word stress is regularly marked in the romanization, but not in the Hebrew spelling. Subsidiary stresses ("secondary" and "tertiary") are unmarked and will not be discussed in detail, but the student should note that unstressed syllables are not all equally unstressed, some being louder than others. Some details on main stress are given below.

2.521 In normal connected speech, many words lose the stress they have when pronounced in isolation; in the romanization this is shown by joining them by a hyphen to the word which retains the stress: /amár-lanu/ 'he told us', /ába-šeli/ 'my father', /makír-oto/ '(he) knows him'. Words which so lose their stress and become linked to another word are largely prepositions with pronominal suffixes: they may regain their stress if the emphasis is shifted to them: /ába šelí/ '<u>my</u> father (not his)'.

2.522 In individual words, stress is most commonly on the last syllable or on the last but one; there are, however, a good many instances in which stress is on the last syllable but two: /xánuka/ 'the Feast of Lights', /ádraba/ 'by all means', /mášehu/ 'something', /míšehu/ 'someone', etc. Though in most cases the place of word stress can be determined by the pattern, there are a good many instances in which the place of the stress must be learned by rote. In many cases, the place of the stress is the only audible distinction between two words with different meanings, e.g.:

/birá/ 'capital'	/bíra/ 'beer'
/kotév/ '(he is) writing'	/kótev/ 'pole (geogr.)'
/balaším/ 'detectives'	/balášim/ 'detective stories'

/xáva/ 'Eve (given name)'	/xavá/ 'Eve (Adam's wife)', or 'a farm'
/rexóvot/ 'Rehovot (town)'	/rexovót/ 'streets'
/émca/ 'middle'	/emcá/ 'I'll find'

The place of the stress also serves to distinguish some words stylistically: in F or FF-style, the last three pairs in the above series are undistinguishable, the words on the left being stressed on the last syllable in those styles, as well as the words on the right. In general, there are many words, especially proper names, which are stressed on the syllable before the last in informal style but on the last in formal style. Other words for which this is true include (listing only the informal variant): /écba/ 'finger', /árba/ 'four', /šmóne/ 'eight', /kóva/ 'hat': the second person plural of the past tense of verbs, e.g., /amártem/ 'you said'; the feminine singular of the present tense of "hollow root" verbs: /sáma/ '(she) puts'.

2.523 The example of /bíra/ 'beer' illustrates the tendency of loan-words to retain the stress where it was in the source language. By and large, this holds true even when such suffixes as /im/, /ot/ or /i/ are added (even though these suffixes usually draw the stress in other words): /atóm/ 'atom', /atómim/(pl.), /atómi/ 'atomic'; /elegánti/ 'elegant', /elegántiut/ 'elegance'; /núdnik/ 'an obnoxious person', pl. /núdnikim/, fem. /nudnikit/. Here again FF-style (when it uses such words at all) puts the stress on the last syllable; this is especially true of radio announcers.

2.53 Set phrases consisting of two or more words are, like single words, most often stressed on the last syllable: /mišum-kax/ 'therefore', /ad-kedey-kax/ 'to such an extent' etc., but here again there are a good many that have their stress elsewhere, so that phrase stress, no less than word stress, must be carefully noted in each case. Thus /bexól-zot/ 'nevertheless', /axár-kax/ 'afterward', /lo-kól-šeken/ 'all the more so', /yotér-miday/ 'too (preceding adjective)', as in /yotér-miday gadól/ 'too big'. In such set phrases as well as in the examples discussed in 2.521 above, stress may shift with a shift of emphasis.

Unit 2

PHONOLOGY DRILLS

Lessons 2-9

Lesson 2

Drill 1

Special attention to /p/, /t/, /k/, and /c/.

פתק	מפות
pétek	mapót
slip of paper	maps, tablecloths
פיתקה	מפיות
pitká	mapiyót
label, tag	napkins
פינה	קיפל
piná	kipél
corner	He folded
פינות	קיפול
pinót	kipúl
corners	folding
מפה	ג'יפ
mapá	ǧip
map, tablecloth	jeep
מפית	ג'יפים
mapít	ǧípim
napkin	jeeps

כף
kaf
spoon

כפית
kapít
teaspoon

כיסא
kisé
chair

כיסאות
kisaót
chairs

כסף
késef
money; silver

שקט
šéket
silence

מכה
maká
blow

מכות
makót
blows

כותב
kotév
(he is) writing

קוטב
kótev
pole

שק
sak
bag, sack

שקית
sakít
small bag, pouch

טוב
tov
good

טוב
tuv
goodness

כתב
katáv
he wrote

כתבה
katvá
she wrote

מתקן
metakén
(he is) correcting

מתוקן
metukán
(he was) corrected

בית
báit
house

בתים
batím
houses

בת
bat
daughter

בנות
banót
daughters

אמת
emét
truth

אמיתי
amití
real, genuine

יצא
yacá
he went out

יוצא
yocé
(he is) going out

הוסטה
hutsá
she was flown

הוצא
hucá
he was taken out

צילם
cilém
he photographed

צלם
calám
a photographer

צדק
cédek
justice

צודק
codék
right, just

קץ
kec
end

קיצץ
kicéc
he cut short

קוץ
koc
thorn

קוצים
kocím
thorns

Drill 2

Special attention to /x/ and /r/.

חם
xam
hot

חמים
xamím
warm, balmy

חום
xom
heat, fever

חימם
ximém
he warmed, heated

חתך
xatáx
he cut

חותך
xotéx
(he is) cutting

אחי
axi
my brother

אחיך
axíxa
your (m.s.) brother

מלך
mélex
a king

מלח
mélax
salt

בחוץ
ba-xúc
outside

חיצוני
xiconí
external

חילק
xilék
he divided

חישב
xisev
he computed

קר
kar
cold

קריר
karír
cool

קור
kor
cold (n.)

מקרר
mekarér
refrigerator

רובע
róva
quarter (of town)

רבע
réva
quarter

ארבע
árba
four

מרובע
merubá
square

קיר
kir
a wall

שיר
šir
a song, poem

ארץ
érec
a country

הארץ
ha-árec
the country; Israel

רך
rax
soft (m.s.)

רוך
rox
softness, tenderness

חור
xor
a hole

חורים
xorím
holes

חרב
xarév
in ruins

חבר
xavér
friend, member

כרך
kérex
a volume

קרח
kérax
ice

בחור	דורך
baxúr	doréx
fellow	stepping
בחורה	בורח
baxurá	boréax
girl	fleeing
חמור	צורך
xamór	coréx
ass	(he) consumes
חמורה	צורח
xamorá	coréax
she-ass	(he) screams
אחריך	רוחץ
axaréxa	roxéc
after you (m.s.)	(he) washes
אחריך	רוצח
axaráix	rocéax
after you (f.s.)	(he) murders

Lesson 3

Drill 3

Special attention to /l/ and /r/.

שלום	רגיל
šalóm	ragíl
peace	ordinary
שלם	הגליל
šalém	ha-galíl
whole, complete	Galilee
השלים	פטל
hišlím	pétel
made peace; completed	raspberry
הושלם	טמבל
hušlám	témbel
was completed	a 'dope'
צוללת	לחן
colélet	láxan
a submarine	a tune
צלל	נחל
calál	náxal
he dived	a stream

ילד
yéled
child

ילדים
yeladím
children

מאוחד
meuxád
united

מיוחד
meyuxád
special

מיין
miyén
he sorted

מיינו
miynú
they sorted

ציין
cyén
he pointed out

ציינו
ciynú
they pointed out

צוין
cuyán
it was pointed out

צוינו
cuynú
they were pointed out

תלוי
talúy
hanging, depending

צלוי
calúy
roasted

ידיעות
yediót, (y) idiót
news

אידיוט
idyót
an idiot

יום
yom
day

יומיים
yomáim
two days

Drill 4

Special attention to /'/ and /h/. On the left are listed the slow or emphatic forms with /'/ or /h/, on the right, usually in short phrases, are given the forms without /'/ or /h/, usually heard in context and in rapid, natural speech. As in the preceding drills, the speaker on the tape will utter first the form on the left, then the form or phrase facing it on the right.

פתאום pit'óm suddenly	מה פתאום ma-pitóm how come
חמאה xem'á butter	זאת חמאה טובה. zot xemá tová This is good butter.
כמעט kim'át almost	כמעט אחרת. kimát-exárta You're almost late.
מתאים mat'ím suitable	זה לא מתאים לך. ze lo-matím-lexa It doesn't suit you
נעים na'ím pleasant	נעים מאוד naím meód very pleasant; pleased to meet you
התעמלות hit'amlút exercise (phys.)	התעמלות hitamlút exercise (phys.)

נמאס
nim'ás
tedious

נמאס לי כבר.
nimás-li kvar
I'm fed up with it.

הארץ
ha-'árec
the country; Israel

אתה יליד הארץ?
atá yelíd aárec
Are you a native of Israel?

משהו
mášehu
something

משהו טוב
mášeu tóv
something good

תהיה
tihiyé
you'll be; be

תהיה בריא
tiyé barí
be healthy; good-bye

הוא אוהב
hu ohév
he likes, loves

הוא אוהב את זה.
u-oév-etze
He likes it.

זהירות
zehirút
care, attention

זהירות!
ziirút
watch out!

מהפכה
mahapexá
revolution

מהפכה
maapexá
revolution

החוץ
ha-xúc
the outside

שר החוץ
sar-a-xúc
the Foreign Minister

בית הסוהר
bét ha-sóhar
the jail

בית•הסוהר
bet-a-sóar
the jail

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Lesson 4

Drill 5

Special attention to initial consonant clusters. Drills 5, 6, and 7 consist of words with consonant clusters not subject to voicing assimilation.

פסלים	פשוטה
psalím	pšutá
statues	simple (f.s.)
פסיק	פקק
psik	pkak
comma	a cork
פתוחים	פקודה
ptuxím	pkudá
open (m. pl.)	an order
פתיליה	פחוסה
ptilitá	pxutá
kerosene stove	inferior (f.s.)
פשיטה	פרוסה
pšíta	prutá
raid	a mil (1/1000 of a pound)

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פחת
pxat
depreciation

פרס
prat
a detail

פנימי
pnimí
internal

פנינה
pniná
a pearl

פלדה
pladá
steel

פלוגה
plugá
company (milit.)

כדל סיגרה
bdal sigára
cigarette butt

כדיקה
bdiká
inspection, check-up

כזויה
bzuyá
despised (f.s.)

בזויים
bzuyím
despised (m. pl.)

כרוש
broš
cypress

כרוגז
brógez
angry

כליסה
blitá
a bump, a rise

כלונדיני
blondíni
blond

כניה
bniyá
(act of) building

כני אדם
bnéy adám
human beings

וריד
vrid
vein

ורודה
vrudá
pink

ולד
vlad
foetus

ולדות
vladót
foetuses

תפילה
tfilá
prayer

טבילה
tvilá
dunking; baptism

תפוסה
tfusá
occupied

תבוסה
tvusá
defeat

תשובה
tšuva
answer

תשוקה
tšuká
desire

תקופה
tkufá
period, era

תקומה
tkumá
resurrection

תחילה
txilá
beginning

תכלת
txélet
blue

תרומה
trumá
contributions

תרופה
trufá
remedy

תלוש
tluš
ticket, stub

תלונה
tluná
complaint

תמונה
tmuná
picture

תמרים
tmarím
dates (fruit)

תנאי	סיוטה
tnay	tyutá
condition	(rough) draft
תנועה	תיישים
tnuá	tyaším
movement	he-goats

Drill 6

Initial consonant clusters (continued).

דברים	דרישה
dvarím	drišá
things	a demand
דבורה	דלי
dvorá	dli
bee	a bucket
דגלים	דלעת
dgalím	dláat
flags	a pumpkin
דגמים	דממה
dgamím	dmamá
models, patterns	silence
דרכים	דמות
draxím	dmut
ways	figure, personality

דיו
dyo
ink

דייסה
dyéta
diet

שכרה
sxará
her wages

שררה
srará
power, dominance

סחיסה
sxitá
squeeze; blackmail

שריסה
sritá
scratch

ספרות
sfarót
figures (arithm.)

סברות
svarót
suppositions

ספורים
sfurím
numbered; few

סבורים
svurím
(are) of the opinion

שפנים
šfaním
rabbits

שורים
švarím
oxen

שחיסה
šxitá
slaughter

שריקה
šriká
whistling, whistle

צפת
cfat
Safed (town)

צבת
cvat
pliers

צפירה
cfirá
blowing (horn, etc.)

צבירה
cvirá
hoarding

צחיחה
cxixá
arid (f.s.)

צריכה
crixá
consumption (econ.)

צחורות
cxorót
pure white (f. pl.)

צרורות
crorót
bundles; bursts

צלב
clav
a cross

צליל
clil
a sound

צמאה
cmeá
thirsty (f.s.)

צמיגים
cmigím
tires

צנון
cnon
large radish

צנונית
cnonít
small radish

Lesson 5

Drill 7

Initial consonant clusters (continued).

גבול gvul border	גרושה grušá a divorcee
גבינה gviná cheese	גרוש gruš piastre (10 prutot)
גדולים gdolím big (m. pl.)	גלידה glidá (FI), glída (I) ice cream
גדרות gdeyrót fences	גלויה gluyá postcard
גזוסטרה gzustrá porch, balcony	גמלים gmalím camels
גזר-דין gzar-dín sentence (judic.)	גמר gmar end

גנבה
gneyvá
theft

גניחה
gnixá
moan

כפר
kfar
village

כבר
kvar
already

קפואים
kfuím
frozen (m.pl.)

קבועים
kvuím
fixed (m.pl.)

כתובת
któvet
inscription, address

כתב
ktav
script, writing

כספים
ksafím
funds

קסמים
ksamím
charms, magic

קשרים
kšarím
connections, knots

כשרה
kseyrá
kosher (f.s.)

כחולים
kxulím
blue (m.pl.)

כרובית
kruvít
cauliflower

קחו
kxu
take (imp. pl.)

כרוב
kruv
cabbage

כלכלב
klavláv
little dog

כלי
kli
tool, instrument, weapon

כמו
kmo
like (similar to)

כנופיה
knufiyá
gang, band

כמרים
kmarím
priests

מלאי
mlay
stock

כניסה
knisá
entrance

Drill 8

Special attention to consonant clusters involving assimilation. In the words transcribed here, the consonant clusters are spelled in the non-assimilated form heard only in slow or careful pronunciation, e.g., /mivtá/; in the "Listen" section of the tape, the speaker pronounces each word first in the non-assimilated or careful manner, then in the relaxed manner involving voicing assimilation, e.g., /miftá/. In the "Listen and Repeat" section, the speaker will give a single form for each word, usually the careful form. Before proceeding, review section 2.12 and 2.2.

p voiced to b:

פגם
pgam
defect

פגישה
pgišá
meeting; date (special)

b unvoiced to p:

בתולה
btulá
virgin

כקרים
bkarím
mornings

בצלים
bcalím
onions

חיבקה
xibká
she embraced

אבסורדי
absúrdi
absurd

בחינה
bxiná
test, examination

בשלה
bšelá
ripe (f.s.)

בחילה
bxilá
nausea

f voiced to v:

הפגין
hifgín
he demonstrated

נפגש
nifgáš
(he) meets or met

הפגנה
hafgana
demonstration

לפדות
lifdót
to redeem; to cash (check)

לפגוש
lifgóš
to meet

אפדה
efdé
I'll cash

v unvoiced to f:

מבטא
mivtá
pronunciation

הבטיח
hivtíax
he promised

לבטוח
livtóax
to trust*

שובתים
šovtím
strikers**

לבשה
lavšá
she wore

כבשו
kavšu
they conquered

דבקה
davká
she clung***

רבצו
ravcú
they crouched, lay

מבצע
mivcá
operation

נבחר
nivxár
he was chosen

מבחר
mivxár
selection

* compare: לפתוח /liftóax/ "to open"
** compare: שופטים /šoftím/ "judges"
*** compare: דפקה /dafká/ "she knocked"

t voiced to d:

מטבח	תגובה
mitbáx	tguvá
kitchen	reaction
התגונן	תזוזה
hitgonén	tzuzá
defended himself	motion

d unvoiced to t:

דפוס	צדקו
dfus	cadkú
print, printshop	they were right
מדפיס	חידשו
madpís	xidšú
printer	they renewed
לדפוק	חודשיים
F/lidpók, I/lidfók	xodšáim
to knock	two months
דפיקה	נדחה
dfiká	nidxá
a knock	he was rejected
בדקו	לדחוס
badkú	lidxós
they checked, examined	to compress

Lesson 6

Drill 9

Special attention to consonant clusters with assimilation (continued).

s voiced to z:

לסבול	לסגור
lisból	lisgór
to suffer, bear with	to close
נסבל	מסגר
nisbál	masgér
bearable	a locksmith

z unvoiced to s:

לזכור	זקנים
lizkór	zkením
to remember	oldsters
מזכיר	זקנים
mazkír	zkaním
secretary	beards

c voiced to dz:

הצדיק	צדדים
hicdík	cdadím
he justified	sides
מוצדק	צדקה
mucdák	cdaká
right, justified	charity

s voiced to z:

שגיאה	משכר
šgiá	mašbér
mistake	crisis
חשכון	לשכור
xešbón	lišbór
account, bill	to break

g unvoiced to k:

גשמים	גפנים
gšamím	gfaním
rains	vines
הגשמה	גסיסה
hagšamá	gsisá
realization	death throes

k unvoiced to g:

מקביל	הקדים
makbíl	hikdím
parallel*	he preceded
הקבלה	מוקדם
hakbalá	mukdám
comparison**	early

Before beginning the following drills on the individual vowels, it is recommended that the student repeat all the nine preceding drills, this time paying special attention to the vowels pronounced by the speaker.

Drill 10

Special attention to the vowels /i/ and /u/.

סליק	ג'יפ
slik	gip
arms cache	jeep
סליקים	ג'יפים
slíkim	gípim
arms caches	jeeps

---

* compare: מגביל /magbíl/ "limiting"
* * compare: הגבלה /hagbalá/ "restriction"

צ'יפס
cips
French fries

סיפה
tipá
a drop

עני
aní
poor

עוני
óni
poverty

פיתה
píta
Arab bread

פיתקה
pitká
label, slip of paper

דברים
dvarím
things

מטריה
mitriyá
umbrella

מיניסטר
miníster
minister

מכתבים
mixtavim
letters

כול
bul
a stamp

כולים
bulím
stamps

עשו
asú
they did

דנו
dánu
they discussed

מוסכם
muskám
agreed

כומתות
kumtót
berets

גוף
guf
body

גופים
gufím
bodies

חנות	פשוט
xanút	paš́út
store	simple

Lesson 7

Drill 11

Special attention to /o/.

שור	דוב
šor	dov
an ox	bear
שוק	תוף
šok	tof
a shock; foreleg	a drum
יופי	קולנוע
yófi	kolnóa
beauty	movie house
קושי	כותבים
kóši	kotvím
difficulty	(they) are writing
טוב	אטום
tov	atóm
good	atom
טובים	אטומי
tovím	atómi
good (pl.)	atomic

לא
lo
no

שלו
šeló
his

שלום
šalóm
peace

חלום
xalóm
a dream

לבוא
lavó
to come

יבוא
yavó
he'll come

אוטובוס
ótobus
bus

אוסו
óto
a car

אופנוע
ofnóa
motorcycle

אופנועים
ofnoím
motorcycles

שושנה
šošaná
a rose

תורשה
torašá
heredity

יפו
yáfo
Jaffa

יפות
yafót
beautiful (f.pl.)

Drill 12

Special attention to /a/ and /e/.

קם
kám
he got up

קמו
kámu
they got up

קמים
kamím
(they are) getting up

כמויות
kamuyót
quantities

מפה
mapá
a map

ספה
sapá
a couch

כת
bat
a daughter, girl

כד
bad
cloth

כא
ba
he came

כאו
báu
they came

כתים
batím
houses

כית
báit
a house

הסכמה
haskamá
agreement

השקפה
haškafá
outlook, view

פה
pe
mouth

פלא
péle
a wonder

בן	היקף
ben	hekéf
son	scope
הד	הישג
hed	heség
an echo	accomplishment
פטל	ילדים
pétel	yeladím
raspberry	children
סמכל	ישיבה
témbel	yešivá
a 'dope'	a session
כותל	רגעים
kótel	regaím
a wall	moments
קוטר	נחמה
kóter	nexamá
diameter	consolation
מטר	מקנא
méter	mekané
meter	jealous
אמת	מחכה
emét	mexaké
truth	(he is) waiting

Lesson 8

Drill 13

Special attention to elision of vowels. In the romanization given here, only the non-elided full form of the word or expression is given. In the "Listen" section of the tape, the speaker will pronounce it first in its full form, e.g., /bevakasá/, "please," then in its elided form, e.g., /vaksá/. In the "Listen and Repeat" section, only the elided form (typical of fast, connected speech) is given.

מה זאת אומרת?
má-zot oméret
What does this mean?

ונדבר
F/u-nedabér,
I/ve-nedabér
and we'll talk

בא נדבר
bo nedabér
let's talk

איפה נדבר?
éyfo nedabér
Where shall we talk?

הרשימה
ha-rešimá
the list

ורשימה
F/u-rešimá,
I/ve-rešimá
and a list

היתה רשימה
haytá rešimá
there was a list

תן את הספר
ten et-ha-séfer
give the book

תחזיק את הכלב
taxzik et-ha-kélev
hold the dog

סגור את הדלת
sgor et-ha-délet
close the door

שתתה
šatetá
she drank

השמטתי
hišmáteti
I omitted

נולדתי
noládeti
I was born

קלטתי
kaláteti
I took in, absorbed

היא אוהבת אותו
hi ohévet oto
she loves him

ללכת אתך?
laléxet itxá
Shall I go with you?

היא לוקחת אותו.
hi lokáxat-oto
She's taking him.

לקחת אותו?
lakáxat-oto
Shall I take it?

זה תחת השולחן.
ze táxat ha-šulxán
It's under the table.

Drill 14

Special attention to vowel clusters. Here again the romanization will transcribe only the unaltered vowel clusters, e.g., /meód/ "very." In the "Listen" section, each word is first spoken in the slow or careful form, e.g., /me'ód/, then in one of the fast or relaxed variants, e.g., /meód/ or /moód/. In the "Listen and Repeat" section, only one form is heard, usually the slow one.

מאוד	ידע
meód	yodéa
very	(he) knows
מעודד	מאה
meodéd	meá
encouraging	a hundred
תיאוריה	מאוחד
teórya	meuxád
theory	united
תיאורטי	תאונה
teoréti	teuná
theoretical	accident
מעט	תעודה
meat	teudá
a little	document
תיאטרון	מעונין
teatrón	meunyán
theater	interested

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מענין
meanyén
interesting

מיושב
meyušáv
settled

צעירה
ceirá
young (f.s.)

שאיפות
šeifót
aspirations

באמת
be-emét
truly

שאלה
šeelá
question

שאר
šear
remainder

פער
páar
gap

צער
cáar
sorrow

צער
cáad
step

טעם
táam
taste

נאה
naé
handsome

מתאר
metaér
(he is) describing

גאון
gaón
genius

שעון
šaón
watch

נעים
naím
pleasant

טעים
taím
tasty

מים
máim
water

בית
báit
house

ידיים
yadáim
hands

רגליים
ragláim
feet

בואי
boi
Come! (f.s.)

בואו
bóu
Come! (pl.)

שואל
šoél
(he is) asking

שואלים
šoalím
They are asking

גויים
goím
Gentiles

טועים
toím
mistaken (pl.)

תנועה
tnuá
movement

שמועה
šmuá
rumor

ידוע
yadúa
well-known

ידועים
yeduím
well-known (pl.)

מיעוט
miút
minority

צניעות
cniút
modesty

פיענוח
pianúax
deciphering

שיעמום
šiamúm
boredom

הגיעה, הגיע
higía
he (she) arrived

הגיעו
higíu
they arrived

מודיעים
modiím
(they are) announcing (m.)

בריאים
briím
healthy (m.pl.)

מודיעות
modiót
they are announcing (f.)

בריאות
briót
healthy (f. pl.)

Lesson 9

Drill 15

Special attention to stress and intonation. The student has by now been sufficiently exposed to the stress patterns of individual words spoken alone. The present drill is intended primarily to call his attention to stress patterns of short phrases and to some basic intonation patterns.

כשום אופן

be-šúm-ófen
in no way, (not) at all

בכל אופן
be-xól-ofen
anyway, at any rate

בכל תוקף
be-xól tókef
insistently, resolutely

אני כשום אופן לא רוצה ללכת.
anf be-šúm ófen lo-rocé laléxet
I don't want to go at all.

אני בכל אופן לא רוצה ללכת.
anf be-xól-ofen lo-rocé laléxet
In any case, I don't want to go.

אני ככל תוקף רוצה ללכת.
aní bexól tókef rocé laléxet
I absolutely want to go.

הוא כתב לנו.
hu-katáv-lanu
He wrote to us.

הוא כתב לנו.
hu-katáv lánu
He wrote to us.

הוא כתב לנו.
hú katáv-lanu
He wrote to us.

מה הוא כתב לנו?
má-hu katáv-lanu
What did he write us?

מה שלא יעשה
má-še-ló yaase
whatever he does

מה שלא יעשה
ma-še-ló yaasé
what he won't do

מה שלא יעשה, הוא תמיד נכשל.
má-še-lo-yaase, hu tamíd nixšál
No matter what he does, he always fails.

מה שלא יעשה השכל, יעשה הזמן.
ma-še-ló yaasé ha-séxel, yaasé ha-zmán
What brains can't do, time will do. (i.e., Time heals all wounds.)

.אתה חייל
atá xayál
You're a soldier.

?אתה חייל
atá xayál
Are you a soldier?

!?אתה חייל
atá xayál
You call yourself a soldier?!

.אתה גם חייל
atá gám xayál
You're also a soldier (besides being a citizen.)

.אתה גם חייל
atá gám-xayal
You too are a soldier.

.יש לי ברירה
yéš-li brerá
I have a choice.

?יש לי ברירה
yéš-li brerá
I don't really have any choice, do I?

.אני יודע מה זאת אומרת
ani-yodéa má-zot oméret
I know what it means.

אני יודע מה זאת אומרת?
an-yodéa má-zot oméret
How should I know what it means?

Drill 16

Special attention to stressed intonation (continued).

קודם כל, זה לא נכון. שנית, זה לא כסדר.
ושלישית, זה בכלל לא מענין אותי.

kódem-kil, ze-ló naxón. šenít, ze-ló be-séder.
ve-šlišít, ze-bixlál lo-meanyén-oti.

In the first place, it's not true; in the second place, it's not all right; and in the third place, it doesn't interest me in the least.

היו שם כל מיני דברים: ספרים, מחברות,
עפרונות, סכיני גילוח, גומיות,
והשד יודע מה עוד.

hayú-šam kól-miney-dvarím: sfarím, maxbarót, efronót, sakinéy gilúax, gumiyót, ve-ha-šéd yodéa ma-ód.

There were all sorts of things there: books, notebooks, razor blades, rubber bands, and God knows what else.

את הולכת ימינה, אחר כך שמאלה, אחר כך
עוד פעם ימינה, וממשיכה ישר עד שאת
מגיעה לכיח הכימה.

at-holéxet yemína, axár-kax smóla, axár-kax
ód-paam yemína, ve-mamšixá yašár
ád še-at-magiá le-bét ha-bíma.

You go right, then left, then right again, and
then straight on until you reach the
Habíma.

אם תבוא, מה סוב; ואם לא תבוא, נסתדר
בלעדיך.

ím tavó, ma-tóv; ve-ím ló tavó nistadér
biladéxa.

If you come, so much the better; and if you
don't come, we'll get along without
you.

אם ירצו, יאכלו; ואם לא ירצו, לא יאכלו.

ím yircú, yoxlú; ve-ím lo-yircú, lo-yoxlú.

If they want to, they'll eat, and if they don't
want to, they won't eat.

ירצו, יאכלו; לא ירצו, לא יאכלו.

yircú, yoxlú; ló yircú, ló yoxlú.

If they want to, they'll eat, and if they don't
want to, they won't eat.

אם לא, אז לא.

im-ló, az-ló

If it's "no," then that's all there is to it.

.לא, לא
lo, lo
If it's "no," then that's all there is to it.

אמנם הסברת לי יפה מאוד, אבל בכל זאת לא
הבנתי.
ómnam hisbárta-li yafé meód, avál be-xól-zot
lo-hevánti
It's quite true you explained it very well, but
I still didn't understand.

.הרי זה לא מתקבל על הדעת
harey-ze-ló mitkabél al-ha-dáat
Why, that doesn't stand to reason.

.זה לא מתקבל על הדעת הרי
ze-ló mitkabél al-ha-dáat harév
Why that doesn't stand to reason.

.לא תוכל לבוא? מילא נסתדר בלעדיך
ló tuxál lavó. méyle, nistadér biladéxa
You won't be able to come? All right, then, we'll
have to do without you.

.מילא, שבוע אחד עוד אפשר לחכות
méyle, šavúa exád od-efšár lexakót
Well, all right, we'll wait one week, then.

?מה אתה אומר
ma-atá omér.
What are you saying?

מה אתה אומר!
má atá omér.
You don't say!

Unit 3

A WORK DAY

Lessons 10-16

80

Lesson 10

I. Vocabulary Practice

This section contains a list of words and phrases which you will later hear used in the narrative, dialogue, and drill sections of the unit. The list is broken down on the tape into small groups of words and phrases; each group, in turn, is divided into parts:

Part 1: Listen
Part 2: Listen and repeat

In Part 1 you will hear the word or phrase in English, then in Hebrew. Listen to this part as you follow it in your Book.

In Part 2 the native speaker will say the word or phrase twice in Hebrew, and you will repeat after him each time on tape.

Before moving on to the second group of words and phrases on tape, try returning to Part 2 of the first group and see if you can repeat the words and phrases of this group without using your Book.

מפה	a map
קצה	end, tip, extremity
תיכון	intermediate, in the middle
המזרח התיכון	the Middle East
הים התיכון	the Mediterranean
רצועה	a strip, a strap

רצועת עזה	the Gaza strip
חוף	shore
בירה	capital
נמל	a port, harbor
פְּנִים	the interior
בפנים	inside (in the interior of)
אקלים	climate
דַי	enough
יותר מִדַי, או: מדי	too, too much
קר	cold
יותר מִדַי קר, או: קר מִדַי	too cold
קריר	cool
קור	cold (noun)
קור כלבים	very cold weather (informal)
חוֹם	heat, warmth, fever
רוֹב	abundance, majority
רובם	most of them, their majority
מיעוּט	paucity, minority
מיעוטם ערבים	a minority of them are Arabs
אחוז	percent
מאה אחוז	a hundred percent; informally, "very fine, all right"
דרך	way, by way of, through
דרך מפרץ אילת וים סוף	by way of the Gulf of Eylat and the Red Sea
אוכלוסיה	population

מאוכלס	populated, inhabited
מסילה	path, track
ברזל	iron
מסילת הברזל	railroad
רכבת	train
יממה	a twenty-four hour period

The state of Israel is located at the Southeastern extremity of the Mediterranean. It has common borders with Lebanon in the North, Syria and Jordan in the East, Egypt and the Gaza strip in the South. On the coast are the two largest cities, Jaffa-Tel-Aviv (two cities which today are one) and Haifa. Third in size but first in historical importance is Jerusalem, the capital of Israel. Jerusalem is not a port city, like Tel Aviv or Haifa, but is located in the Judean hills, in the interior of the country. Jerusalem is higher up than the coastal cities, and its climate is therefore colder and drier. In general, Israel has a Mediterranean climate: not overly cold and not overly hot. In the winter [the weather] is cool and it rains; in the summer [the weather] is warm and there is no rain.

There are in Israel about two million inhabitants, most of them Jews, the rest of them (lit. "a minority of them") Arabs. Most of the Jews live in towns, especially in the three large cities, and most of the Arabs live in villages, especially in Galilee. The

II. *Narrative*

This section contains a narrative on tape for oral comprehension. Follow this narrative selection in your Book as you listen to it on tape. You will observe that an English version appears in your Book. Listen to this narrative several times, until you are able to understand everything from the tape alone.

מפת הארץ

מדינת ישראל נמצאת בקצה הדרומי-מזרחי של הים התיכון. יש לה גבולות משותפים עם לבנון בצפון, עם סוריה וירדן במזרח, עם מצריים ועם רצועת עזה בדרום. על החוף נמצאות שתי הערים הגדולות ביותר, יפו-תל-אביב (שתי ערים שכיום הן עיר אחת) וחיפה. העיר השלישית בגודלה, אך הראשונה בחשיבותה ההיסטורית, היא ירושלים, בירת ישראל. ירושלים איננה עיר נמל כמו תל-אביב או חיפה, אלא היא נמצאת בהרי יהודה, בפנים הארץ. היא גבוהה יותר מערי החוף, ולכן האקלים שלה הוא יותר קריר ויותר יבש. בדרך כלל, יש לארץ אקלים ים-תיכוני: לא קר מדי ולא חם מדי. בחורף קריר ויורד גשם, בקיץ חמים ואין גשם.

יש בארץ כשני מיליון תושבים, רובם יהודים ומיעוטם ערבים. רוב היהודים גרים בערים, ביחוד בשלוש הערים הגדולות, ורוב הערבים גרים בכפרים, ביחוד בגליל. היהודים הם כחשעים אחוז של

Jews are about 90 percent of the population, and the Arabs about 10 percent. Other important towns are Tiberias, Safed, Acre, Nazareth, Affula, Hedra, Petah Tikva, Rehovot, Netanya, Ramleh, Lydda, Beer Sheba, etc. At the southern tip of Israel is located Eylat, a small, new port, from which one can go by ship through the Gulf of Eylat and the Red Sea to the shores of Asia and Africa. The southernmost part of the country, between Beer Sheba and Eylat, is called "the Negev." This is an almost unpopulated area, for it is largely desert and does not have enough water. In general, the country is not rich in water, both because of the small rainfall (lit. "the few rains") and because of the few waterways (lit. "the paucity of rivers"). The most important river is the Jordan, which flows from north to south. On its way southward, it passes through the Sea of Galilee and pours into the Dead Sea. The other two important rivers are the Yarkon, which pours into the Mediterranean near Tel Aviv, and the Kishon, which pours into the Mediterranean near Haifa.

A railroad connects Haifa, Tel Aviv, Jerusalem and Beer Sheba, and the places that are between these cities; and the many highways connect almost all places [to each other], both small and large. That is why people travel much more by car and by bus than they do by train.

האוכלוסיה, והערבים כעשרה אחוזים. ערים חשובות אחרות הן סבריה, צפת, עכו, נצרת, עפולה, חדרה, פתח-תקוה, רחובות, נתניה, רמלה, לוד, באר-שבע ועוד. בקצה הדרומי של הארץ נמצאת אילת, שהיא עיר נמל קטנה וחדשה, שממנה אפשר לנסוע באניה דרך מפרץ אילת וים סוף אל חופי אפריקה ואסיה. החלק הדרומי ביותר של הארץ, בין באר-שבע ובין אילת, נקרא הנגב; זהו ששה שהוא כמעט בלתי-מאוכלס, כי הוא ברובו מידבר ואין בו מספיק מים. בדרך כלל הארץ איננה עשירה במים, גם ביגלל הגשמים המעטים וגם ביגלל מיעוט הנהרות. הנהר החשוב ביותר הוא הירדן, הזורם מצפון לדרום. בדרכו דרומה הוא עובר דרך הכינרת, והוא נשפך לתוך ים המלח. שני הנהרות החשובים האחרים הם הירקון, הנשפך לים התיכון ליד תל-אביב, והקישון, הנשפך לים התיכון ליד תל-אביב, והקישון, הנשפך לים התיכון ליד חיפה.

מסילת-ברזל מקשרת את חיפה, תל-אביב, ירושלים ובאר-שבע ואת המקומות שבין ערים אלה, והכבישים הרבים מקשרים כמעט את כל המקומות גם הגדולים וגם הקטנים. משום כך נוסעים הרבה יותר במכוניות ובאוטובוסים מאשר ברכבת.

A: Hello, Túvya. How are you?

B: Gedálya. What are you doing here? I thought you were in Haifa now.

A: Yes, I live in Haifa, but I come to Tel Aviv almost every week. How do you feel?

Lesson 11

I. Dialogue

This section consists of a short dialogue on tape between two educated and imaginative speakers of Israeli Hebrew. The dialogue will appear several times in the unit.

In its first appearance the dialogue will take two forms. The first will occur at normal speed, and with normal intonation and pronunciation. Thus, you may have some difficulty in understanding it at a first hearing and should follow it in your text.

In its second form the dialogue will be broken into phrases. As the first step towards eventual memorization of the dialogue, you will be asked to repeat each such phrase after the native speaker.

You should go through this form of the dialogue several times until you are able to repeat each phrase after the native speaker without hesitation.

א׳ : שלום טוביה, מה שלומך?

ב׳ : גדליה, מה אתה עושה כאן? חשבתי שאתה בחיפה עכשיו.

א׳ : כן, אני גר בחיפה, אבל אני בא לתל-אביב כמעט בכל שבוע. איך אתה מרגיש?

B: Great. What do you say to this cold weather [we're having]?

A: Terrible (lit. "a dogs' cold"). When I left Haifa this morning, it was a little warmer, but it was raining. Isn't this too cold for you?

B: Oh, it's nothing (lit. "it's not terrible"). How did you come, by bus or by train?

A: Who travels by bus or train nowadays? I came by taxi.

B: Then you're richer than I am. I don't have enough money to go by taxi. It's too expensive.

A: It's not too expensive. It doesn't cost much more than a bus trip, and it's much more comfortable. Say, how's your brother? There's a man who likes to travel.

B: Which brother? I have two, you know. The one who works as a newspaperman, or the one who's in the army?

A: The one who's a newspaperman. I remember him. He used to work like a horse. Twenty-five hours a day. Where is he these days?

B: Right now he's in the Negev. He's really working like a horse. How are you? Where do you live in Haifa? In which part of the city?

ב׳ : מאה אחוז. מה אתה אומר על הקור הזה?

א׳ : קור כלבים. כשנסעתי מחיפה הבוקר, היה קצת יותר חם, אבל ירד גשם. לא קר מדי בשבילך?

ב׳ : לא נורא. איך באת, באוטובוס או ברכבת?

א׳ : מי זה נוסע באוטובוס או ברכבת כיום? באתי במקסי.

ב׳ : אז אתה יותר עשיר ממני. לי אין מספיק כסף לנסוע במקסי. זה יותר מדי יקר.

א׳ : זה לא יותר מדי יקר. זה לא עולה הרבה יותר מאשר נסיעה באוטובוס, וזה הרבה יותר נוח. אמור, מה שלום אחיך? זה אדם שאוהב לנסוע!

ב׳ : איזה אח? יש לי שנים הרי. זה שעובד בתור עיתונאי או זה שנמצא בצבא?

א׳ : זה שעובד כעיתונאי. אני זוכר אותו, הוא היה עובד כמו סוס. עשרים וחמש שעות ביממה. איפה הוא כיום?

ב׳ : כרגע הוא בנגב. באמת עובד כמו סוס. איך אתה, איפה אתה גר בחיפה? באיזה חלק של העיר?

A: I live in the "Har" * section, between the Arab village called Kababir and the Center. But I work at the other end of town, near the port.

B: And you go to work every day by taxi?

A: No, not by taxi. That's really too expensive. A friend of mine gives me a ride in his car.

B: Well, I see it's beginning to rain. Excuse me, I have to run.

A: I'm in a hurry too. Good-bye.

B: Good-bye.

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* The /har/ "mountain" or /har hakarmél/ "Mt. Carmel" section is the highest section of Haifa; the city sprawls from the sea nearly to the top of Mt. Carmel.

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א׳ : אני גר בהר, בין הכפר הערבי שנקרא כביר
ובין המרכז. אבל אני עובד בקצה השני של
העיר, ליד הנמל.

ב׳ : ואתה נוסע כל יום בטקסי לעבודה?

א׳ : לא, לא בטקסי. זה באמת יותר מדי יקר.
חבר שלי לוקח אותי במכונית שלו.

ב׳ : נו, אני רואה שמתחיל לרדת גשם. תסלח לי
אני צריך לרוץ.

א׳ : גם אני ממהר, שלום.

ב׳ : שלום וברכה.

II. *Drills*

Each of the following drills is composed of forms and vocabulary items drawn from the text and the dialogue. They are here employed in new combinations, or with the partial substitution of suitable new items.

Each drill will have two forms on tape. They will first be read through so that you may familiarize yourself with their content, following the native speaker in the text.

Then the native speaker will read through the drill again, leaving space for you to repeat each phrase after him. Try to imitate the native as exactly as possible. You will be given a chance to repeat each utterance twice.

1. A train trip is longer than a car trip.
2. A car trip is not as long as (lit. "less long than") a train trip.
3. A train trip costs less than a trip by taxi.
4. A trip by taxi costs more than a train trip.
5. People travel much more by car and by bus than [they do] by train.
6. You're richer than I am. (FI)
7. You're richer than I am. (F)
8. He is the richest man in the country.
9. Tel Aviv is the largest city in the country.
10. The Jordan is the biggest river in the country.
11. It's too expensive for me.
12. It's too expensive for me.
13. You have more money than we do.
14. We have less money than you do.

You should go through these drills frequently. They are designed to give you fluency in controlling sentences of the dialogues with variations provided by the substituted elements.

Use your Book in the beginning, but, as in everything you do throughout this course, learn as soon as possible to do what is required without your Book.

Drill 1.

1. נסיעה ברכבת היא יותר ארוכה מנסיעה במכונית.
2. נסיעה במכונית היא פחות ארוכה מנסיעה ברכבת.
3. נסיעה ברכבת עולה פחות מנסיעה בטקסי.
4. נסיעה בטקסי עולה יותר מנסיעה ברכבת.
5. נוסעים הרבה יותר במכונית ובאוטובוסים מאשר ברכבת.
6. אתה יותר עשיר ממני.
7. אתה עשיר ממני.
8. הוא האיש העשיר ביותר בארץ.
9. תל-אביב היא העיר הגדולה ביותר בארץ.
10. הירדן הוא הנהר הגדול ביותר בארץ.
11. זה יותר מדי יקר בשבילי.
12. זה יקר מדי בשבילי.
13. לכם יש יותר כסף מאשר לנו.
14. לנו יש פחות כסף מאשר לכם.

15. You have too much money, and we don't have enough.
16. You have too much money, and we don't have enough (lit. "we have less than enough").

1. The Jews are about 90 percent of the population.
2. The Jews are approximately 90 percent of the population.
3. He works about eight hours a day.
4. He works approximately eight hours a day.
5. He works as a newspaperman.
6. He works as a newspaperman.
7. He writes like a newspaperman.
8. You (f.s.) speak Hebrew like a native Israeli, not like an American.
9. You (f.s.) speak Hebrew as it is spoken (lit. "as one speaks") in Israel.
10. You (f.s.) speak Hebrew as I do.
11. You (f.s.) speak Hebrew like me.
12. You (m.pl.) speak Hebrew as we do.
13. Today it's not as hot as it was yesterday.
14. Today it's as cold as [it is] in winter.
15. They want a house like this one, not like ours.

15. לכם יש יותר מדי כסף, ולנו אין מספיק.
16. לכם יש יותר מדי כסף, ולנו יש פחות מדי.

Drill 2.

1. היהודים הם כחשעים אחוז של האוכלוסיה.
2. היהודים הם בערך חשעים אחוז של האוכלוסיה.
3. הוא עובד בערך שמונה שעות ביום.
4. הוא עובד כשמונה שעות ביום.
5. הוא עובד כעיתונאי.
6. הוא עובד בתור עיתונאי
7. הוא כותב כמו עיתונאי
8. את מדברת עברית כמו ילידת הארץ, לא כמו אמריקאית.
9. את מדברת עברית כמו שמדברים בארץ.
10. את מדברת עברית כמו שאני מדבר.
11. את מדברת עברית כמוני.
12. אתם מדברים עברית כמונו.
13. היום לא כל-כך חם כמו שהיה אתמול.
14. היום קר כמו בחורף.
15. הם רוצים בית כזה, לא כמו שלנו.

Lesson 12

I. Grammar Notes

Following is a series of notes explaining various usages that appear in preceding narrative and dialogue materials.

No tape accompanies this section of the lesson.

1. "More . . . than," "most," "too much"

(a) In informal style, the word /yotér/ "more" usually precedes the adjective or adverb it modifies; in more formal styles, it may follow them; when it modifies a verb, it follows it in all styles: FI/yotér tov = F/tóv yotér/ "better"; /axál yotér/ "he ate more." The same applies to /paxót/ "less." In the more formal styles, /yotér/ may be left out altogether when /mi-/ "than" is present : /(yotér) ašír miméni/ "richer than I am." Where "than" does not directly precede a noun, /mi-/ is usually replaced by /me-ašér/ : /yoter ba-rakévet me-ašér ba-ótobus/ "more by train than by bus."

(b) The phrase /yotér-mi-day/ "too, too much" (literally, "more than enough") behaves as a single unit, and precedes or follows the word it modifies as does /yotér/; its equivalent /mi-dáy/, however, i.e., the same with the /yotér/ left out, usually follows (but may also precede) adjectives and adverbs in informal style : /gadól-mi-day/ "too big." less commonly /mi-dáy gadól/.

(c) The superlative "most" is usually rendered by /be-yotér/ following the modified word: /ha-ašír be-yotér/ * "the richest."

2. The niqtal (nif'al) conjugation

(a) It is usually the passive or intransitive equivalent of an active or transitive verb of the same root in the qatal conjugation : /šavár/ "he broke," /nišbár/ "he was broken"; /šafáx/ "he spilled or poured (something)" vs. /nišpáx/ "it poured, spilled (itself), got poured, spilled."

(b) Observe carefully the various alternations of C_1 and C_2 in the several tenses of both conjugations, e. g. :

/šavár/	/yišbór/	/nišbár/	/yišavér/
šafáx/	/yišpóx/	/nišpáx/	/yišaféx/
/katáv/	/yixtóv/	/nixtáv/	/yikatév/

II. *Dialogue*

In this second appearance of the dialogue on tape you will practice in several ways until you are able to approach as nearly as possible a native speaker's command of the utterances.

As in the preceding tape, you will first listen to

* /ha-/ is the sole form of the article in informal style, so that F./he-ašír/, F./he-xašúv/ = I./ha-ašír/, I./ha-xašúv/.

the conversation, as naturally spoken. Now that you have thoroughly familiarized yourself with it, listen for the finer points of pronunciation and intonation.

Next, you will be asked to repeat after the native speaker, not merely phrases, but whole utterances. Repeat this section as many times as necessary to memorize each speaker's part.

The original dialogue will then appear again in order that you may make sure that you have memorized sufficiently to anticipate the utterance of each speaker from that of the preceding speaker, and to give you a fresh impression of the continuity of the whole.

In the next and final treatment, you will test your mastery by actually participating in the dialogue. You will go through the dialogue twice in this section; in each case the voice of one of the native speakers will appear on tape and space will be left for you to record the part of the other speaker.

You should, by now, be able to do this without reference to your text. If not, return to the repetition of the dialogue by whole parts and practice until you are able to do so.

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1. The southern part of Israel is called (lit. "they call") the Negev.
2. The southern part of Israel is called the Negev.
3. The Gulf of Eylat was called in the past (and is sometimes called today) the "Gulf of Akaba."
4. What is your name (lit. "What do they call you?")? My name is Amixáy, but I'm also called Ami.
5. The place where a river pours into the sea is called [its] mouth.
6. I wanted to pour the water into the glass, but it spilled on the table.
7. He broke the glass and spilled the water.
8. The glass was broken, and the water was spilled.
9. If you break the glass, you'll spill the water.
10. If the glass gets broken. the water will spill.
11. It says (lit. "it is written") in the Pentateuch:
    "Whoso sheddeth man's blood, by man shall his blood be shed." (Genesis 9:6.)
12. The highest mountain in the country is in Galilee and is called the Jermak, or Har Meyrón.
13. The capital of Israel is in the Judean hills and is called Jerusalem.

Lesson 13

Drills

See instructions for this section in Lesson 11, page 95.

Drill 3

1. לחלק הדרומי של הארץ קוראים "הנגב".
2. החלק הדרומי של הארץ נקרא "הנגב".
3. מפרץ אילת נקרא בעבר, וגם נקרא לפעמים כיום, בשם מפרץ עקבה.
4. איך קוראים לך? – שמי עמיחי, אבל קוראים לי גם עמי.
5. המקום שבו נהר נשפך לים נקרא "שפך".
6. רציתי לשפוך את המים לחוך הכוס, אבל הם נשפכו על השולחן.
7. הוא שבר את הכוס ושפך את המים.
8. הכוס נשברה והמים נשפכו.
9. אם תשבור את הכוס, תשפוך את המים.
10. אם הכוס תישבר, המים יישפכו.
11. כתוב בתורה: "שופך דם האדם, באדם דמו יישפך".
12. ההר הגבוה ביותר בארץ נמצא בגליל ונקרא הג'רמק או "הר מירון".
13. בירת ישראל נמצאת בהרי יהודה ונקראת ירושלים.

1. What is the shortest way from Tel Aviv to Jerusalem?
2. Do you want to go by bus or by taxi?
3. I would like to go by train.
4. Why by train, of all things? That's the longest way.
5. It doesn't matter. I'm not in such a [great] rush.
6. I don't have enough money to go to America; it's too expensive for me.
7. Just between you and me (lit. "between us and ourselves"), I don't have so much money either.
8. Pardon me, Sir. How does one get downtown (lit. "to town") from here?
9. You turn right and go to the end of the street.
10. You continue straight on until you get to the center of town.

1. Where is Israel situated?
   Israel is situated at the southeastern extremity of the Mediterranean.
2. With what states does Israel have common boundaries?
   Israel has common boundaries with Lebanon, Syria, Jordan and Egypt.

Drill 4. Sentences for Mastery

1. מה הדרך הקצרה ביותר מתל-אביב לירושלים?
2. אתה רוצה לנסוע באוטובוס או במקסי?
3. הייתי רוצה לנסוע ברכבת.
4. למה דווקא ברכבת? זאת הדרך הארוכה ביותר.
5. לא נורא, אני לא ממהר כל כך.
6. אין לי מספיק כסף לנסוע לאמריקה; זה יותר מדי יקר בשבילי.
7. בינינו לבין עצמנו, גם לי אין כל כך הרבה כסף.
8. תסלח לי, אדוני, איך מגיעים העירה מכאן?
9. אתה פונה ימינה והולך עד קצה הרחוב.
10. אתה ממשיך ישר עד שאתה מגיע למרכז העיר.

Drill 5. Questions and Answers

1. איפה נמצאת מדינת ישראל?
   מדינת ישראל נמצאת בקצה הדרומי-מזרחי של הים התיכון.
2. עם איזה מדינות יש למדינת ישראל גבולות משותפים?
   למדינת ישראל יש גבולות משותפים עם לבנון, סוריה, ירדן ומצרים.

3. What are the names of the three largest cities in the country?
   The three largest cities are Tel Aviv (or Jaffa-Tel-Aviv), Haifa and Jerusalem.

4. What is the difference between the climate of Jerusalem and that of the coastal towns?
   Jerusalem's climate is cooler and drier.

5. Does it rain in Israel both in the winter and in the summer?
   No, in Israel it rains only in the summer.

6. What is the name of the southern part of Israel?
   The southern part of Israel is called the Negev.

7. Are there many inhabitants in the Negev?
   No, the Negev is today almost unpopulated.

8. About how many inhabitants are there in Israel?
   Israel has about two million inhabitants.

9. What percent of the population is made up of Jews, and what percent of Arabs?
   About 90 percent are Jews and about 10 percent Arabs.

10. Is the port of Eylat on the Mediterranean?
    No, it is on the Gulf of Eylat, which forms part of the Red Sea.

11. Where is most of the Arab population of Irael located?
    Most of the Arabs of the country live in villages, especially in Galilee.

12. Who are the two persons who take part in the dialogue, and where do they live?

3. איך נקראות שלוש הערים הגדולות ביותר בארץ?
שלוש הערים הגדולות ביותר הן תל-אביב (או יפו-תל-אביב), חיפה וירושלים.

4. מה ההבדל בין האקלים של ירושלים ובין האקלים של ערי החוף?
האקלים של ירושלים הוא יותר קריר ויותר יבש.

5. האם יורד גשם בארץ גם בקיץ וגם בחורף?
לא, בארץ יורד גשם רק בחורף.

6. איך קוראים לחלק הדרומי של הארץ?
החלק הדרומי של הארץ נקרא הנגב.

7. האם יש בנגב תושבים רבים?
לא, הנגב הוא כיום כמעט בלתי-מאוכלס.

8. כמה תושבים יש בארץ בערך?
בארץ יש כשני מיליון תושבים.

9. איזה אחוז של תושבי הארץ הם יהודים, ואיזה אחוז ערבים?
כתשעים אחוז של התושבים הם יהודים, וכעשרה אחוזים הם ערבים.

10. האם נמל אילת נמצא על חוף הים התיכון?
לא, נמל אילת נמצא על מפרץ אילת, שהוא חלק מים סוף.

11. איפה נמצאת רוב האוכלוסיה הערבית בארץ?
רוב הערבים שבארץ גרים בכפרים, בעיקר בגליל.

12. מי הם שני האנשים המשתתפים בדו-שיח, ואיפה הם גרים?

They are called Gedálya and Túvya; Gedálya is from Haifa and Túvya from Tel Aviv.

13. How did Gedálya get to Tel Aviv, by train or by bus?
Neither by train nor by bus, but by taxi.

14. How many brothers does Túvya have, and what do they do?
He has two, one in the army and the other is a newspaperman.

15. Where does Gedálya live, where does he work, and how does he get to work every day?
He lives in the part of Haifa called the "Har," or "Har ha-Karmél," and he works at the other end of town, near the harbor. A friend of his takes him to work in his car.

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אלה שני אנשים שקוראים להם גדליה וטוביה.
גדליה הוא חיפאי וטוביה הוא תל-אביבי.

13. איך הגיע גדליה לתל-אביב, ברכבת או באוטובוס?
לא ברכבת ולא באוטובוס, אלא במקסי.

14. כמה אחים יש לטוביה, ומה הם עושים?
לטוביה יש שני אחים. אחד נמצא בצבא, ואחד עובד כעיתונאי.

15. איפה גר גדליה, ואיפה הוא עובד, וכיצד הוא נוסע לעבודה כל יום?
הוא גר בחלק של חיפה הנקרא "ההר", או "הר הכרמל", והוא עובד בקצה השני של העיר, ליד הנמל. חבר שלו לוקח אותו לעבודה במכוניתו.

Lesson 14

I. Dialogue

The dialogue is repeated here in order to give you a chance to check your retention of what you practiced on Tape 3. If you have any difficulty following it now, without your text, return to Tape 3 before attempting the exercises to follow.

II. Fill-In Drill

The Fill-in-Drill is composed of groups of two sentences, the second a variation of the first, including some new element, or elements, which require some change elsewhere in the sentence.

In the first reading of the drill, one native speaker will read the sentences, another will fill in the required changes in the place they should appear. You may follow this in the text. In the second reading, silence will be left on the tape at the point where the changed word or phrase should appear. Try to fill in this space, or silence, yourself, without reference to the text, judging by the form of the first of the two sentences, and by the new elements appearing in the second.

The first native speaker will then read the rest of the sentences again. You will have a second chance

1. This morning it was somewhat warmer, but it rained.

   They say that tomorrow it will be a little warmer, but it will rain.

2. Yesterday they worked very hard, but we stayed (lit. "sat") at home.

   Tomorrow they will work very hard, but we will stay (lit. "sit") at home.

3. Nowadays I live in Haifa, but I come to Tel Aviv almost every week.

   Next year I shall live in Haifa, but I shall come to Tel Aviv almost every week.

4. Now she is going to work in a car, but day before yesterday she went on foot.

to fill in the proper items. This time, however, the second native speaker will give a correct reading of the second sentence after you have supplied the missing items in the first speaker's reading. If you find from this correction that you have made errors, return to the first reading, listen with your text open again, then make another attempt at filling in the blanks in the second and third readings.

1. הכוקר היה קצת יותר חם, אכל ירד גשם.

אומרים שמחר _____ קצת יותר חם, אכל ___ גשם.

אומרים שמחר יהיה קצת יותר חם, אכל ירד גשם.

2. אתמול הם עכדו קשה מאוד, אכל אנחנו ישכנו ככיח.

מחר הם _____ קשה מאוד, אכל אנחנו ___ ככיח.

מחר הם יעכדו קשה מאוד, אכל אנחנו נשב ככיח.

3. כיום אני גר כחיפה, אכל אני כא לתל אכיכ כמעט ככל שכוע.

כשנה הכאה אני _____ כחיפה, אכל _____ לתל אכיכ כמעט ככל שכוע.

כשנה הכאה אני אגור כחיפה, אכל אכוא לתל אכיכ כמעט ככל שכוע.

4. עכשו היא נוסעת לעכודה כמכונית, אכל שלשום היא הלכה כרגל.

Tomorrow she will ride to work in a car, but day after tomorrow she will go on foot.

5. After his work was finished, he went into the café.

Tomorrow after his work is finished, he will go into the café.

6. He was wounded because he wasn't careful.

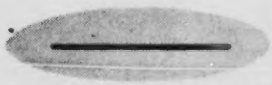
If he doesn't want to get wounded, he must be careful.

7. They separated and never met again.

In the near future, they will separate and never meet again.

8. It stopped raining, so she didn't go in.

If it stops raining, she will not go in.



מחר היא ____ לעבודה כמכונית, אבל מחרתיים היא ___ כרגל.

מחר היא תיסע לעבודה כמכונית, אבל מחרתיים היא תלך כרגל.

5. אחרי שהעבודה נגמרה, הוא נכנס לכית הקפה.

מחר אחרי שעבודתו _____, הוא _____ לכית הקפה.

מחר אחרי שעבודתו תיגמר, הוא ייכנס לכית הקפה.

6. הוא נפצע משום שהוא לא נזהר.

אם הוא לא רוצה _____, הוא צריך _____.

אם הוא לא רוצה להיפצע, הוא צריך להיזהר.

7. הם נפרדו ולא נפגשו יותר.

כעתיד הקרוב הם _____ ולא _____ יותר.

כעתיד הקרוב הם ייפרדו ולא ייפגשו יותר.

8. הגשם נפסק, אז היא לא נכנסה.

אם הגשם _____, אז היא לא _____.

אם הגשם ייפסק, אז היא לא תיכנס.

Lesson 15

Dictation Test

Test on Unit 3

The dictation tape is composed of sentences you have already heard, selected from throughout the unit. This is a test of your command of the Hebrew writing system as well as your comprehension.

Have a pencil and paper ready. Listen to the sentences and write the Hebrew in the time allotted.

Each sentence is read through once. Immediately afterwards, the first part of the sentence is read with a pause, then the second or third part with a pause, and finally the whole sentence again with a short pause.

For answers to the Dictation Test tape, see page 209.

Lesson 16

Translation Test

Test on Unit 3

The translation tape is composed of sentences you have already heard, selected from throughout the unit. This is a test of your comprehension.

Have a pencil and paper ready. Listen to the sentences and write an English equivalent in the time allotted.

Each sentence is read through once. Immediately afterwards, the first part of the sentence is read with a pause, then the second or third part with a pause, and finally the whole sentence again with a short pause.

For answers to the translation test tape, see end of Book 1, page 213. The English provided in these answers is an equivalent and not a literal translation. Any parallel English sentence would be acceptable. There are, almost invariably, several ways of saying one thing, both in Hebrew and in English.

Unit 4

THE INGATHERING OF THE EXILES

Lessons 17-23

Lesson 17

I. Vocabulary Practice

See instructions for this section in Lesson 10, page 83.

גלוּת	exile
ארוך כאורך הגלות	very long, unbearably long
לקַבֵּץ	to gather (tr.)
קיבוץ גלויות	the Ingathering of the Exiles
למַזֵּג	to blend (tr.)
מִיזוג גלויות	the blending or integration of the Exiles
ליַסֵּד	to found, establish
יְסוּד מדינת ישראל	the establishment of the State of Israel
תהליך	a process
הִרְכִּיב	he composed, constituted, set up
הוּרְכַּב	it was composed, was constituted, was set up
הֶרְכֵּב האוכלוסיה	the composition of the population
הִרְגִּיש	he felt, noticed
הוּרְגַּש	he was felt, was noticed

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מוּרָגָש	noticed, noticeable
מוּבָן	understood, understandable
עָלָה	he went up; he immigrated to Israel
הגבלות על העליה	restrictions on immigration to Israel
עוֹלֶה	an immigrant to Israel
נוֹבֵעַ	it flows; it results or arises (effect or consequence)
מִתּוֹךְ כָּךְ נוֹבַעַת בעיה	from this there arises a problem
אִישׁ אינו יוֹדֵעַ	no one knows (formal)
אף אחד לא יודע	no one knows (informal)
אף פעם לא ידעתי	I never knew
לא היה שום דבר, או: לא היה כְּלוּם	there was nothing
עֵדָה	a community (especially of Jews of similar background)
עֲדָתִי	communal
בֵּין עדתי	inter-communal
לְהַסְפִּיק	to be in time, have enough time
לא נַסְפִּיק להצגה שניה	we won't make it to the second showing
תכנית	a plan, a program
לתכנן	to plan
לבצע	to carry out, execute
גוֹן או גַּוָן	hue, tinge, variety
לְגַוֵּן	to vary, to variegate

חד גוֹנִי	uniform, monotonous, unvaried
רב גוֹנִי	variegated

One of the principal objectives of the founding of the state of Israel was, as is [well] known, to gather together in the country all those Jews who would wish to come. This process of the "ingathering of the exiles" began, of course, long before the founding of the state, [and was] already [in progress] under Turkish rule and during the British mandate*. There were then, however, restrictions on the immigration [of Jews to Palestine**], whereas today there are no longer any restrictions, and any Jew who wishes to immigrate may do so. As a result, the population was doubled during the first years after independence was achieved, and was almost doubled once more during the past [few] years.

Moreover, the composition of the population was changed. Formerly it consisted of a majority of immigrants and children of immigrants from Eastern and Central Europe, and a minority composed of immigrants and children of immigrants from the Middle East and North Africa. The former are called "Ashkenazim," the latter are [composed of] "Sfaradim"

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* The Turks ruled Palestine from 1517 to 1917, the British from 1917 to 1948.

** The verb /laalót/ "to go up," and the noun /aliyá/ are used for immigration of Jews to the Holy Land only, and such immigrants are called /olím/.

II. *Narrative*

See instructions for this section in Lesson 10 page 87.

קיבוץ גלויות

אחת המטרות העיקריות של יסוד מדינת ישראל היתה, כידוע, לקבץ בארץ את כל היהודים שירצו לבוא אליה. תהליך זה של "קיבוץ גלויות" התחיל, כמובן, שנים רבות לפני יסוד המדינה, עוד בימי השלטון התורכי ובימי המנדט הבריטי. אבל אז היו הגבלות על העליה, ואילו כיום אין עוד הגבלות, וכל יהודי הרוצה בכך יכול לעלות ארצה. כתוצאה מכך, הוכפלה האוכלוסיה במשך השנים הראשונות לאחר השגת העצמאות, וכמעט הוכפלה עוד פעם במשך השנים האחרונות.

נוסף על כך, הרכב האוכלוסיה השתנה. קודם היה רוב המורכב מעולים ומילדי עולים מאירופה המזרחית והמרכזית, ומיעוט המורכב מעולים וילדי עולים מן המזרח-התיכון ומצפון-אפריקה. הראשונים נקראים "אשכנזים", והאחרונים הם ספרדים ובני עדות

and members of the "Oriental communities".* But, as [has already been] said, that numerical relation has been changed, and today the Ashkenazim are approximately equal in number to the Oriental communities.*

Actually, these two large groups are further subdivided into many smaller groups or "communities." Each community has certain customs which it shares with the others as well as customs special to itself alone. In general, it may be said that the main distinction is between groups of European culture and groups of Middle Eastern culture. As a result of these cultural differences, there emerges a problem which is as important and as difficult as the problem of the Ingathering, namely the problem of the Integration of the Exiles.

No one knows, of course, exactly how such an integration is to be achieved. Similarly, no one knows to what extent it will be planned and to what extent it will be carried out without planning. As is [well] known, it is very difficult to plan cultural processes and social changes, and to figure out in advance all the possible consequences. At any rate, it must be remembered that the process of integration is not new in Israel. The native Israelis of today already exhibit, in no small measure, a blurring of the differences that existed (lit. "that differentiated") among the members of the various communities in the preceding generation. This is a result of common education, a common environment, and common experience, and sometimes

* In popular parlance, the terms /sfaradím/ and /bney edót ha-mizráx/ are used interchangeably, though in more exact usage the former, literally "Spaniards," designates Jews, Western or Eastern, who ultimately hail back to those expelled from Spain in the 15th century.

המזרח. אך כאמור השתנה היחס המספרי, וכיום מספר האשכנזים שווה בערך למספר עדות המזרח.

למעשה שתי קבוצות גדולות אלה עוד מתחלקות לקבוצות או ל"עדות" רבות קטנות יותר. לכל עדה יש גם מינהגים משותפים עם העדות האחרות, וגם מינהגים המיוחדים לה לבדה. בדרך כלל אפשר לומר כי ההבדל העיקרי הוא בין קבוצות בעלות תרבות אירופית ובין קבוצות בעלות תרבות מזרח-תיכונית. מתוך הבדלים תרבותיים אלה נובעת בעיה שהיא לא פחות חשובה ולא פחות קשה מבעית "קיבוץ הגלויות", היא בעית "מיזוג הגלויות".

ברור שאיש אינו יודע בדיוק איך לבצע מיזוג כזה. כמו כן, איש אינו יודע באיזו מידה יהיה ביצוע המיזוג מחוכנן מראש, ובאיזו מידה הוא יבוצע בלי תיכנון. כידוע, קשה מאוד לתכנן תהליכים תרבותיים או שינויים חברתיים, ולחשב מראש את כל התוצאות האפשריות. על-כל-פנים, צריך לזכור שתהליך מיזוג הגלויות אינו חדש בארץ וילידי הארץ של ימינו כבר מראים, במידה לא קטנה, את סימני ההבדלים שהבדילו בין בני העדות השונות בדור הקודם. זוהי תוצאה של חינוך משותף, סביבה משותפת ונסיון משותף, ולפעמים גם של נישואים

also in intercommunal marriages, i.e., marriages in which the father belongs to one community and the mother to another.

In any event, contemporary Israeli society is extremely variegated. This is most noticeable among the new immigrants, but it can also be noticed in the established (lit. "veteran") population and among the native Israelis. The aim of integration is not complete uniformity, and Israeli society will probably never be entirely uniform. It is likely that it will always have a certain measure of cultural diversity. There is also, in Israel, a good deal of variety on the religious and political planes, but this is a very extensive topic which we shall be unable to discuss here.

בין-עדתיים, זאת אומרת, נישואים שבהם האב הוא בן עדה אחת והאם בת עדה אחרת.

על-כל-פנים, החברה הישראלית של ימינו היא מגוונת מאוד. גיוון זה מורגש ביותר בין העולים החדשים, אבל מרגישים בו גם באוכלוסיה הותיקה ובין ילידי הארץ. מסרת מיזוג הגלויות אינה חדגוניות גמורה, והחברה הישראלית בודאי לא תהיה אף פעם אחידה לגמרי. תמיד תהיה בה, כנראה, מידה של רבגוניות תרבותית. גם מבחינה פוליטית ודתית יש בארץ גיוון רב, אך זהו נושא ארוך כאורך הגלות, ולא נספיק לדון בו עכשיו.

He: Well, what's new (lit. "what's heard?")? How are you feeling?

She: Not bad. What's new with you?

He: Nothing. Oh yes, there is something; an uncle of mine arrived yesterday from Hungary. He hadn't written to anybody. No one knew that he was about to come here.

She: I never knew you had relatives in Hungary. Then you must be of Hungarian origin; are you?

He: Not exactly. My mother is a native of Hungary and my father is an Israeli native of Russian origin. What difference does it make (lit. "[in] what [way] is it important?")?

She: No difference at all. I just asked. There's nothing Hungarian about you (lit. "it's not at all noticeable about you that you're Hungarian").

He: I've already told you, but if it's so hard to understand (lit. "if it's so incomprehensible to you") I'll tell you again; I'm not Hungarian.

She: All right, all right. What does your uncle have to say about the situation in Hungary?

Lesson 18

I. *Dialogue*

See instructions for this section in Lesson 11, page 91.

הוא: נו, מה נשמע? איך את מרגישה?

היא: לא רע. מה נשמע אצלך?

הוא: אין שום דבר חדש. אה, כן, יש משהו. דוד שלי הגיע אתמול מהונגריה. לא כתב לאף אחד, אף אחד לא ידע שהוא מתכוון לעלות ארצה.

היא: אף פעם לא ידעתי שיש לך קרובים בהונגריה, אז אתה כנראה ממוצא הונגרי, לא?

הוא: לא בדיוק. אמא שלי ילידת הונגריה ואבא יליד הארץ ממוצא רוסי. מה זה חשוב?

היא: זה בכלל לא חשוב. אני סתם שואלת, בכלל לא מורגש עליך שאתה הונגרי.

הוא: כבר אמרתי לך פעם, אבל אם זה כל כך לא מובן אני אגיד לך עוד פעם: אני לא הונגרי.

היא: בסדר, בסדר. מה מספר הדוד שלך על המצב בהונגריה?

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He: Nothing. He just clams up (lit. "he's as silent as a fish"). He didn't want to tell [us] anything. All he said was that there were restrictions on emigration to Israel before and now there aren't any more, so he came.

She: All this immigration looks to me completely unplanned. Without planning, nothing will be accomplished (lit. "it is impossible to arrive at anything")

He: Planning indeed (lit. "What planning?")! How can one plan such a thing? And even if there were a plan, it would be impossible to carry out. But enough of this (lit. "Enough; let us leave this topic."). I have my own plan, and I intend to carry it out no later than this evening.

She: All right, let's hear your program.

He: There's a good French picture at the Yaf-Or movie theater. If we get going right away, we will just make the second showing.

She: Fine, your program is accepted. Where is the Yaf-Or theater, anyway?

He: You mean you don't know? You sound like (lit. "one would think you were") a new immigrant.

She: New immigrant indeed! I'm a seventh generation Israeli.

He: A likely story (lit. "what seventh generation?"). Why, you once told me your father was born in Germany!

She: Yes, my father was born in Germany, but my mother is a sixth generation Israeli.

הוא: כלום. שותק כמו דג. לא רצה לספר כלום. רק סיפר שקודם היו הגבלות על העליה ארצה ועכשיו אין יותר הגבלות, אז הוא בא.

היא: כל העליה הזאת נראית לי לגמרי בלתי-מתוכננת. בלי תיכנון אי-אפשר להגיע לשום דבר.

הוא: איזה תיכנון!? איך אפשר לתכנן דבר כזה? ואפילו אם תהיה תכנית, אי-אפשר יהיה לבצע אותה. די, נעזוב את הנושא הזה. אני תכננתי תכנית משלי ואני מתכוון לבצע אותה עוד הערב.

היא: נו, נשמע, מהי התכנית?

הוא: יש סרט צרפתי יפה בקולנוע יפ-אור. אם נזוז תכף ומיד נגיע בדיוק להצגה השניה.

היא: בסדר. התכנית מתקבלת. איפה זה בכלל קולנוע יפ-אור?

הוא: מה, את לא יודעת? אפשר לחשוב שאת עולה חדשה.

היא: איזה עולה חדשה!? אני דור שביעי בארץ.

הוא: איזה דור שביעי!? הרי סיפרת לי פעם שאבא שלך נולד בגרמניה.

היא: כן, אבי הוא יליד גרמניה, אבל אמי היא דור שישי בארץ.

He: What's her background?

She: My mother? She's of Múgrabi origin.* What difference does that make?

He: None whatever. You know, you never told me you were a Sfardiyá; I couldn't tell (lit. "one does not notice about you") you're a Sfardiyá.

She: I'm not the least bit a Sfardiyá. I'm of Múgrabi origin on my mother's side. There's a difference.

He: What's the difference?

She: It's a long story. Come on, we have to hurry, otherwise we won't make the second showing.

He: Yeah, I'll bet it's quite a long story (lit. "as long as the Exile"). We'll talk about it some other time (lit. "We shall yet have time to talk about it"). Well, let's go.

* The term /múgrabi/ refers to an early wave of Moroccan immigrants and their descendants; it does not refer to recent arrivals from Morocco, who are simply called /marokáim/.

הוא: מאיזה מוצא היא?

היא: אמא? ממוצא מוגרבי. מה זה חשוב?

הוא: זה בכלל לא חשוב. את יודעת, אף פעם לא אמרת לי שאת ספרדיה. לא מרגישים עליך שאת ספרדיה.

היא: אני בכלל לא ספרדיה. אני ממוצא מוגרבי מצד אמא. יש הבדל.

הוא: מה ההבדל?

היא: זה סיפור ארוך. יללה, אנחנו צריכים למהר, אחרת לא נספיק להצגה השניה.

הוא: כן, זה בטח סיפור ארוך כאורך הגלות. עוד נספיק לדבר על זה. נו, יללה.

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1. I never heard such beautiful speech.
2. I never heard such a long story.
3. I'll never learn to speak Hebrew.
4. You'll never know [how] to tell a story properly.
5. No one knows about this. (I.)
6. No one knows about this. (F.)
7. I didn't tell anyone (or: I told no one) about this. (FI.)
8. I didn't tell anyone (or: told no one) about this. (F.)
9. I didn't say anything (or: I said nothing).
10. I didn't see anything (or: I saw nothing).
11. I didn't hear anything (or: I heard nothing).
12. What are you doing (or: what do you do) there? — Nothing. (I.)
13. What have you got in your hand? — Nothing. (I.)
14. Who told you that? — No one. (I.)
15. When will you be able to speak Hebrew properly? — Never. (I.)
16. When will there be complete uniformity in Israel? — Never. (FI.)
17. When were you in America? — Never. (FI.)

II. Drills

See instructions for this section in Lesson 11, page 95.

Drill 1.

1. אף פעם לא שמעתי דיבור כל כך יפה.
2. פעולם לא שמעתי סיפור כל כך ארוך.
3. לעולם לא אלמד לדבר עברית.
4. אף פעם לא חדע לספר סיפורים כמו שצריך.
5. אף אחד לא יודע מזה.
6. איש אינו יודע על כך.
7. לא סיפרתי את זה לאף אחד.
8. לא סיפרתי זאת לאיש.
9. לא אמרתי שום דבר.
10. לא ראיתי כלום.
11. לא שמעתי דבר.
12. מה אתה עושה שם? - שום דבר.
13. מה יש לך ביד? - כלום.
14. מי אמר לך את זה? - אף אחד.
15. מתי תדע לדבר עברית כמו שצריך? - אף פעם.
16. מתי תהיה אחידות גמורה בארץ? - לעולם לא.
17. מתי היית באמריקה? - מעולם לא.

1. He's always making plans, but he never carries them out.
2. We need not only planning, but execution as well.
3. It is necessary not only to gather the exiles together, but also to integrate them.
4. There is, in Israel, not only a process of Ingathering of the Exiles, but also [one] of Integration of the Exiles.
5. The Egyptians expelled many Jews from Egypt, and their immigration to Israel was not [systematically] planned.
6. Because of the expulsion, their immigration to Israel was unplanned.
7. There is a proverb that says: "He who changes his place changes his fortune."
8. That is to say, a change in place may bring a change in [one's] luck.
9. Have you changed your name yet? — No, not yet.
10. She's been in Israel for such a long time, but she hasn't changed her name yet.
11. I'll never change my name. (*)
12. I'll tell you a story about how the Oriental communities live.
13. I'll mark the place for you, because I see it is not marked.
14. It's already very late; why did you come so late?
15. It's already very late; you always come late.
16. The movie house was full even before the movie began.

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* The last three sentences allude to the practice of adopting a Hebrew surname, e.g., changing "Nathanson" to "Ben-Natán."

Drill 2.

1. הוא תמיד מתכנן תכניות, אבל הוא אף פעם לא מבצע אותן.
2. אנחנו צריכים לא רק תיכנון, אלא גם ביצוע.
3. צריכים לא רק לקבץ הגלויות, אלא למזג אותן.
4. יש בארץ לא רק תהליך של קיבוץ גלויות, אלא גם של מיזוג גלויות.
5. המצרים גרשו יהודים רבים ממצרים, ועלייתם ארצה לא היתה מתוכננת.
6. בגלל הגרוש, עלייתם ארצה לא היתה מתוכננת.
7. יש פתגם האומר: "משנה מקום, משנה מזל".
8. זאת אומרת ששינוי מקום יכול להביא גם שינוי מזל.
9. כבר שינית את שמך? - לא, עוד לא.
10. היא כבר בארץ כל-כך הרבה שנים, ועוד לא שינתה את שמה.
11. לא אשנה את שמי לעולם.
12. אספר לכם סיפור על חיי עדות המזרח.
13. אסמן לכם את המקום, כי אני רואה שהוא לא מסומן.
14. השעה כבר מאוחרת מאוד. למה אחרת כל כך?
15. כבר מאוחר מאוד. אתם תמיד מאחרים.
16. אולם הקולנוע היה מלא עוד לפני שהחחיל הסרט

17. The movie house was full even before the beginning of the picture.
18. She felt that he wanted to make her acquaintance.
19. She had a feeling that he wanted to make her acquaintance.
20. The difference is so small that one can hardly (lit. "almost not") notice it.

17. אולם הקולנוע היה מלא עוד לפני התחלת הסרט.
18. היא הרגישה שהוא רצה להכיר אותה.
19. היתה לה הרגשה שהוא רוצה לעשות הכרה אתה.
20. ההבדל הוא כל כך קטן שכמעט אי-אפשר להרגיש בו.

Lesson 19

I. Grammar Notes

See instructions for this section in Lesson 12, page 101.

1. "Never, nothing, nobody"

The various ways of rendering these are shown in the Text, Dialogue, and Drill 1. Note that they always require a negation and should be thought of as equivalent to "not . . . ever," "not . . . anything," "not . . . anybody." However, in informal style, the negation can be omitted, but only in such one-word phrases answers to questions, cf. nos. 12-17 in Drill 1. Note also: /me-olám/ "never (in the past)," but /le-olám/ "never (in the future)."

2. Verbal nouns

Every conjugation has a verbal noun pattern peculiar to it; observe the examples occuring in the texts and drills, and note the correspondences and the alternations of radicals and pattern elements, e. g. :

/sipér/ "he told"	/sipúr/ "story"
/geréš/ "he expelled"	/gerúš/ "expulsion"
/higbíl/ "he limited"	/hagbalá/ "limitation"
/hirkív/ "he put together"	/harkavá/ "putting together, composition (act)"
	/herkév/ "composition (fact)"

3. Some uses of /kvar/ and /od/

(a) On the whole, /kvar/ stresses the fact that the action referred to either has been completed or that its completion is envisaged or desired: /kvar-axálti/ "I've [already] eaten," /bo-neléx kvar/ "let's go [and be done with it]," /léx-kvar!/ "go away [be gone, what are you waiting for]," /aní kvár holéx/ "I'm going [I'm practically gone already]". With expressions of time it is equivalent to English constructions with "have been" : /aní kvár kán šaná/ "I've been here for a year." In questions it (and not /od/) serves for "yet" : /kvar-axálta?/ "have you eaten yet?" or "have you already eaten?"

(b) With verbs, /od/ can usually be rendered by "yet" or "still," and before nouns as "another, [one] more." However, special attention must be paid to its use, especially in negative sentences:

/éyn-od hagbalót/ (= /éyn yotér hagbalót/)
"there are no more restrictions"

/od-éyn hagbalót/ (= /adáin éyn hagbalót/)
"there are no restrictions yet"

A special use of /od/ with expressions of time connotes "as early as" or "no later than" : /ód bi-zmán ha-turkím/ "as early as (or : even in) Turkish times"; /nigmór od-hayóm/ "we'll be finished today."

II. *Dialogue*

See instructions for this section in Lesson 12, page 102.

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1. The difference is so small that it is almost unnoticeable.
2. It's true you once explained that to me, but I didn't understand what you said.
3. True, your explanation was very fine, but we didn't understand what you said.
4. I'm not at all clear as to why (lit. "It's not at all understandable to me why") the British restricted (or: limited) immigration to Israel.
5. You apparantly have a very limited understanding of political affairs.
6. From the standpoint of British policy, the restriction on immigration was, as a matter of fact, very understandable.
7. It's very early; why did you come so early?
8. It's still very early; you always come early.
9. All right, I've waited long enough; I'm going now.
10. I've been waiting here for a long time; when is he going to show up?
11. You're still waiting? Come one, let's go.

Lesson 20

Drills

See instructions for this section in Lesson 13, page 105.

Drill 3

1. ההבדל הוא כל כך קטן שהוא כמעט בלתי-מורגש.
2. אמנם הסברת לי את זה פעם, אבל לא הבנתי מה שאמרת.
3. ההסבר שלכם היה אמנם יפה מאוד, אבל לא הבנו מה שאמרתם.
4. בכלל לא מובן לי למה האנגלים הגבילו את העליה לארץ.
5. יש לך כנראה הבנה מוגבלת מאוד בענייני מדיניות.
6. מבחינת המדיניות הבריטית, ההגבלה על העליה דוקא היתה מובנת מאוד.
7. השעה עוד מוקדמת מאוד. למה הקדמת כל כך?
8. עוד מוקדם מאוד. אתם תמיד מקדימים.
9. די, כבר חכיתי מספיק. עכשיו אני הולך.
10. אני כבר מחכה כאן הרבה זמן. מתי הוא כבר יבוא?
11. את עוד מחכה? בואי נלך כבר.

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12. Are you still waiting for someone? Everybody's gone, you know.
13. Are you waiting for anyone else? Everybody's here, you know.
14. Give me another (or: "one more") cigarette.
15. Give me a different cigarette.
16. Have you finished all the sentences? No, there are three more.
17. Are all the sentences finished? No, there are more.
18. When is this drill finally going to end?
19. I'm just about to finish; there's just one more sentence.
20. You'll be given a chance (lit."you'll yet have enough time") to hear and learn a great many sentences.

1. It's a very long and tedious business.
2. The integration (or: blending together) of the exiles is a very difficult problem (lit. "a matter as difficult as the splitting of the Red Sea").
3. We shall go into this topic at [greater] length next time.
4. You're going already? I didn't get a chance to talk to you at all.
5. Did you have time to eat something before leaving home?
6. You'll stay to eat with us of course, won't you?
7. Excuse us, but it's already very late, and we have to run.
8. Let me introduce you to each other (lit. "Please make acquaintance"). Mrs. (or Miss) Naxmáni, this is Mr. Elïcúr.
9. How do you do? (lit. "very pleasant") We've met, haven't we? (lit. "We already are acquainted, no?")
10. Pardon me, what was the name [again]? I didn't hear.

12. אתם עוד מחכים למישהו? כולם כבר הלכו הרי.
13. אתם מחכים לעוד מישהו? כולם כבר כאן הרי.
14. תן לי עוד סיגריה.
15. תן לי סיגריה אחרת.
16. כבר גמרתם את כל המשפטים? לא, יש עוד שלושה.
17. כבר נגמרו כל המשפטים? - לא, יש עוד.
18. מתי כבר ייגמר התרגיל הזה?
19. הנה אני כבר גומר. נשאר עוד משפט אחד.
20. עוד תספיקו לשמוע וללמוד משפטים רבים מאוד.

Drill 4. Sentences for Mastery

1. זה ענין ארוך כארוך הגלות.
2. מיזוג הגלויות הוא ענין קשה כקריעת ים סוף.
3. אנחנו נרחיב את הדיבור על נושא זה בפעם הבאה.
4. אתה כבר הולך? לא הספקתי לדבר אתך בכלל.
5. הספקת לאכול משהו לפני שיצאת מהבית?
6. אתם כמובן תישארו לאכול אתנו, לא?
7. תסלחו לנו, אבל כבר מאוחר מאוד, ואנחנו צריכים לרוץ.
8. תעשו הכרה, בבקשה. גברת נחמני, זהו מר אליצור.
9. נעים מאוד. אנחנו כבר מכירים, לא?
10. סליחה, איך היה השם? לא שמעתי.

1. When did the process of the "Ingathering of the Exiles" begin?
   It began as early as the [days of] Turkish rule in Palestine, and went on during the British mandate as well.
2. Was immigration unrestricted under the Turks and under the British?
   No, in those days there were restrictions on immigration.
3. Is immigration unrestricted (lit. "free") today?
   Israel does not limit the immigration of Jews, but there are states that restrict the emigration of Jews to Israel.
4. What is the composition of the Jewish population in Israel?
   It is composed of various communities, each with its own origin and its own customs.
5. Who are called "Aškenazím?"
   Most Jews of European origin are called by this name.
6. Who are called "members of the Oriental communities"?
   Those are Jews of Middle Eastern origin.
7. Which of the above two groups is in the majority in Israel today?
   Today neither of these two groups has a numerical majority, as the number of Aškenazím is about equal to the number of non-Aškenazím.

Drill 5. Questions and Answers

1. מתי התחיל תהליך קיבוץ הגלויות?
תהליך קיבוץ הגלויות התחיל עוד בימי השלטון התורכי בארץ, ונמשך גם בזמן המנדט הבריטי.

2. האם העליה לארץ היתה בלתי-מוגבלת בימי התורכים והבריטים?
לא, היו אז הגבלות על העליה.

3. האם העליה היא חופשית כיום?
מדינת ישראל איננה מגבילה את העליה, אבל יש מדינות המגבילות את יציאתם של היהודים הרוצים לעלות.

4. מה הוא ההרכב של האוכלוסיה היהודית בארץ?
האוכלוסיה היהודית בארץ מורכבת מעדות שונות שלכל אחת מהן יש מוצא מיוחד ומנהגים מיוחדים.

5. למי קוראים אשכנזים?
קוראים "אשכנזים" לרוב היהודים שהם בעלי מוצא אירופאי.

6. למי קוראים "בני עדות המזרח"?
בני עדות המזרח הם יהודים בעלי מוצא מזרח-תיכוני.

7. לאיזו משתי הקבוצות האלה יש כיום רוב בארץ?
אין כיום רוב מספרי לאף אחת משתי קבוצות אלה, כיון שמספר האשכנזים שווה כמעט למספר הלא-אשכנזים.

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8. Are the two persons who take part in the dialogue native Israelis or new immigrants?
   They are both native Israelis, but of different backgrounds.
9. Is the young man an Aškenazi or not?
   He may be called an Aškenazi, since his father is of Russian origin and his mother of Hungarian origin.
10. And which community does the young girl belong to?
    It cannot be said that she belongs to this or that community, since her father is of German origin and her mother Múgrabi origin.
11. What did the young man and the young lady want to do that evening?
    They wanted to go to the movies.

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8. האם שני האנשים המשתתפים בדו-שיח הם ילידי הארץ או עולים חדשים?
שניהם ילידי הארץ, אבל ממוצאים שונים.

9. האם הבחור הוא אשכנזי או לא?
אפשר לומר שהוא אשכנזי, כיון שאביו הוא ממוצא רוסי ואמו ממוצא הונגרי.

10. ולאיזו עדה שייכת הבחורה?
אי-אפשר לומר שהיא שייכת לעדה זו או אחרת, כיון שאביה ממוצא גרמני ואמה ממוצא מוגרבי.

11. מה רצו הבחור והבחורה לעשות באותו ערב?
הם רצו ללכת לקולנוע לראות סרט.

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1. She told him her father was born in Germany.

   She wanted to tell him that her father was born in Germany.

2. I never told you this story.

   I shall never tell * you this story.

3. She changed her mind even before I spoke to her.

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* Some speakers say /esapér/, edabér/, etaxnén/, etc. instead of /adabér/, /asapér/, /ataxnén/, etc. for the first person singular of the future of qitel verbs; the latter is the preferable form.

Lesson 21

I. Dialogue

See instructions for this section in Lesson 14, page 113.

II. Fill-In Drill

See instructions for this section in Lesson 14, page 113.

1. היא סיפרה לו שאכא שלה נולד בגרמניה.
   היא רצתה ____ לו שאכא שלה נולד בגרמניה.
   היא רצתה לספר לו שאכא שלה נולד בגרמניה.

2. מעולם לא סיפרתי לך את הסיפור הזה.
   לעולם לא ____ לך את הסיפור הזה.
   לעולם לא אספר לך את הסיפור הזה.

3. היא שינתה את דעתה עוד לפני שריברתי אתה.

You'll see that she will change her mind even before I speak * to her.

4. Until now you made the plans and I carried them out.

In the future, I shall make the plans * and you will carry them out.

5. We didn't hurry, so we were late to the show.

We must hurry; if we do not hurry, we shall be late for the show.

6. My uncle arrived yesterday from Hungary.

My uncle will arrive tomorrow from Hungary.

7. What movie are they showing there today?

What movie will they show there tomorrow?

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* See footnote on page 158.

אתה תראה שהיא ____ את דעתה עוד לפני _____ אתה.

אתה תראה שהיא תשנה את דעתה עוד לפני שאדבר אתה.

4. עד עכשו את תיכננת את התכניות ואני כיצעתי אותן.

כעתיד אני _____ את התכניות ואת _____ אותן.

כעתיד אני אתכנן את התכניות ואת תכצעי אותן.

5. לא מיהרנו, אז אחרנו להצגה.

אנחנו צריכים למהר: אם לא ____, אז ____ להצגה.

אנחנו צריכים למהר: אם לא נמהר, אז נאחר להצגה.

6. הדוד שלי הגיע אתמול מהונגריה.

הדוד שלי ____ מחר מהונגריה.

הדוד שלי יגיע מחר מהונגריה.

7. איזה סרט מציגים שם היום?

איזה סרט _____ שם מחר?

איזה סרט יציגו שם מחר?

8. I know her, but she doesn't know me. *

When I saw her, I knew (or: recognized) her right away, but she did not recognize me.

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* Some speakers say /mekír/, /mekirá/ for /makír/, /makirá/; the latter is preferable.

8. אני מכיר אותה, אבל היא לא מכירה אותי.

כשראיתי אותה מיד _____ אותה, אבל היא לא _____ אותי.

כשראיתי אותה מיד הכרתי אותה, אבל היא לא הכירה אותי.

Lesson 22

Test on Unit 4

See instructions for this section in Lesson 15, page 119.

Lesson 23

Test on Unit 4

See instructions for this section in Lesson 16, page 121.

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Unit 5

THE MAP OF ISRAEL

Lessons 24-30

Lesson 24

I. Vocabulary Practice

See instructions for this section in Lesson 10, page 83.

יְבוּא	import
יְצוּא	export
מְעַנְיֵן	interesting
מְעוּנְיָן	interested
לְהִתְעַנְיֵן	to take an interest
לְהִשְׁתַּלֵּם	to pay (intr.), to be worth while
הִיא זְקוּקָה לְכֶסֶף	she needs money
לְהִתְלַבֵּשׁ	to get dressed
לְהִסְתָּרֵק	to get combed
לְהִתְרַחֵץ	to get washed
לְהַעֲבִיד	to make someone work
לְהַכְתִּיב	to dictate
לְהַדְפִּיס	to print
לְהַדְפִּיס בִּמְכוֹנַת כְּתִיבָה אוֹ: לִתְקְתֵּק	to type
כַּתְבָנִית	a typist
סוֹף סוֹף	finally, at last
סַנְדְוִיצִים אוֹ כְּרִיכִים	sandwiches
פּוֹעֵל	a worker

Sara works as a secretary in an import-export firm. Formerly she had worked as a clerk in a government office, where she did work [that was] more interesting and less tiresome. But work in a commercial firm pays more, and since she needed money she changed jobs (lit. "changed her place"). Now she has

השעון המעורר לא פעל	the alarm clock didn't work
יום אחד לא פעל השעון המעורר	one day the alarm clock didn't work
לוותר	to give in, give up
לא היה איכפת לה לוותר על ארוחת הצהריים	she didn't mind giving up her lunch
להעיר	to wake up (tr.)
להתעורר	to wake up (intr.)
להזמין	to invite, to order when buying
דווקא	just, precisely, of all things, [it just so happens]
דווקא באותו יום	just that day

II. *Narrative*

See instructions for this section in Lesson 10, page 87.

יום עבודה

שרה עובדת בחור מזכירה בחברה לִיבגא וְלִיצגא. לפני כן עבדה כפקידה במשרד ממשלתי, ושם היתה לה עבודה מעניינת יותר ומעייפת פחות. אך העבודה בחברה מסחרית משתלמת הרבה יותר, ומכיון שהיא היתה זקוקה לכסף, החליפה את מקומה. עכשיו

to work harder but is better paid (lit. "now they make her work more but pay her more") and she is rather pleased with the change. She gets up every morning at seven, has just enough time to wash, do her hair and get dressed, and rushes to the bus stop. As a rule, she does not have enough time to eat breakfast or even to drink a cup (lit. "a glass") of tea. When she gets to the office, she starts working immediately. Her employer dictates letters to her, and she has to type them. She often has to translate them into English, and also to translate into Hebrew letters received in the office.

Sara is an experienced typist. She types, translates, answers the telephone, and altogether works hard all day, but of course not without interruption. In the forenoon there is a "coffee break" (lit. "an interruption for the ten o'clock meal") at which time she finally has something hot to drink and eats a sandwich or [a piece of] cake. At one o'clock there is a lunch break, and then she either goes down to the restaurant and has a full lunch, or stays in the office and eats sandwiches. At two o'clock work is resumed (lit. "they return to work") and at five o'clock they lock up [for the day].

Sara, like most employees and workers in Israel, works six days a week, or more accurately somewhat less than six days, since on Friday closing time is earlier, around two or three o'clock (lit. "they close already at two or three"). On Saturday people don't go to work, but Sunday is, of course, an ordinary work day.* Only the employees of foreign consulates do not work on Sunday.

One day, Sara's alarm clock didn't work and

* This is due to the fact that Saturday is the Jewish Sabbath.

מעבידים אותה יותר, אבל גם משלמים לה יותר והיא די מרוצה מן ההחלפה. היא קמה כל בוקר בשעה שבע, מספיקה בדיוק להתרחץ, להסתרק ולהחלבש, ורצה להחנת האוטובוס. בדרך כלל איננה מספיקה לאכול ארוחת בוקר או אף לשתות כוס תה. כשהיא מגיעה למשרד, היא מתחילה מיד לעבוד: המנהל שלה מכתיב לה מכתבים, ועליה להדפיס אותם במכונת כתיבה. לעתים קרובות עליה לתרגם אותם לאנגלית, וכן לתרגם את המכתבים המתקבלים במשרד לעברית.

שרה היא כתבנית מנוסה. היא מהקתקת, מתרגמת, עונה לטלפון, ובכלל עובדת קשה כל היום, אבל כמובן לא בלי הפסקה. לפני הצהריים מפסיקים לארוחת-עשר, ואז היא סוף-סוף שותה משהו חם ואוכלת עוגה או סנדוויץ'. באחת עושים הפסקת צהריים, ואז או שהיא יורדת למסעדה ואוכלת ארוחת צהריים שלמה, או שהיא נשארת במשרד ואוכלת כריכים בשתיים חוזרים לעבודה, ובחמש סוגרים.

שרה, כמו רוב הפקידים והפועלים בארץ, עובדת ששה ימים בשבוע, או ביתר דיוק קצת פחות ממשה ימים, מכיון שביום ששי סוגרים כבר בשתיים או בשלוש. בשבת אין עובדים, אבל יום ראשון הוא כמובן יום עבודה רגיל. רק פקידי הקונסוליות הזרות אינם עובדים ביום ראשון.

יום אחד, לא פעל השעון המעורר של שרה ולא העיר אותה. היא התעוררה רק בשעה שמונה ורבע,

didn't wake her up. She only woke up at a quarter past eight, so that she got to the office only at nine-thirty. It was the first time that she was as late as all that, and her employer said nothing [about it], but he explained that on that very day an important order had been received from abroad, that there was a lot of work, and that she would either have to give up her lunch or stay on after five o'clock. Since Sara had a date with her boy-friend that day at five-thirty, she didn't mind giving up her lunch. She stayed at the office, got everything done by five, and hurried to the meeting place. For once (lit. "this time") it was her friend who was late, whereas she just sat there [taking things] easy and even managed to have something to eat and drink before he arrived.

כך שהגיעה למשרד רק בתשע וחצי. זאת היתה הפעם הראשונה שהיא אחרה כל כך, והמנהל לא אמר שום דבר, אבל הוא הסביר לה שדווקא באותו יום התקבלה הזמנה חשובה מחוץ-לארץ, שיש עבודה רבה, ושהיא תצטרך או לוותר על ארוחת-הצהריים, או להשאר אחרי חמש. מכיון שלשרה היתה באותו יום פגישה עם החבר שלה בחמש וחצי, לא היה איכפת לה לוותר על ארוחת-הצהריים. היא נשארה במשרד, הספיקה לגמור הכל עד חמש, מיהרה למקום הפגישה ולא איחרה. הפעם החבר שלה הוא שאיחר, ואילו היא ישבה לה בנחת ועוד הספיקה לאכול ולשתות לפני שהוא הגיע.

He: Good morning, Sara. Why so late today? It's almost ten.

She: Good morning, Mr. Ben-Dor. I'm very sorry about being late. My alarm clock didn't work. When I woke up it was already after eight.

He: If you went to bed earlier you'd get up earlier. Well, never mind. Only it so happens that today there's a lot of work. You may have to stay on after five o'clock.

She: Oh, but today's just the day I made a date with somebody at five-thirty.

He: Then maybe you'd like to give up your lunch? We've received an important order from abroad and we have to get all the papers ready before the day is over (lit. "yet today"). I need your help.

She: All right. I don't mind giving up my lunch,

Lesson 25

I. Dialogue

See instructions for this section in Lesson 11, page 91.

הוא: בוקר טוב, שרה. מה זה אחרת כל כך היום? עוד מעט עשר.

היא: בוקר טוב, מר בן-דור. אני מאוד מצטערת על האיחור. השעון המעורר שלי לא פעל. כשהתעוררתי ככר היה אחרי שמונה.

הוא: אילו שכבת לישון יותר מוקדם, היית קמה יותר מוקדם. נו, אין דבר. רק אני רוצה לומר לך שדוקא היום יש הרבה מאוד עבודה. אולי תצטרכי להישאר אחרי חמש.

היא: אוי, דוקא היום קבעתי פגישה עם מישהו בחמש וחצי.

הוא: אז אולי תותרי על ארוחת הצהריים. התקבלה הזמנה חשובה מחוץ לארץ, ועלינו להכין את כל הנירות עוד היום. אני זקוק לעזרתך.

היא: טוב, בסדר. לא איכפת לי לותר על ארוחת

especially if I have a chance to get a cup (lit. "a glass") of tea during the ten o'clock break. Has Yaakov brought tea yet?

He: Not yet. He'll be here shortly. Well, I'd like you to take (lit. "I want to dictate to you") a letter. It'll have to be translated into English.

She: Certainly (lit. "Please"). I'm ready. Just give me a moment to arrange my desk and get pencil and paper.

He: Go right ahead (lit. "Please"). Afterwards we'll have our ten o'clock break. If we start immediately and if you get everything typed quickly, we can still get done today.

She: Oh, Mr. Ben-Dor, here comes Yaakov with the tea and cakes. Would you mind if I had a bite (lit. "Maybe nevertheless you'll let me grab something") before we begin? I'm awfully hungry.

He: What's the matter, didn't you have breakfast?

She: Of course not. Where would I have found the time? I would have come even later.

He: All right, * we'll give in to you for once. What would you like to eat, a [piece of] cake or a sandwich?

* The word /méyle/ is usually best rendered by a phrase implying concession or resignation on the part of the speaker, e.g.,"let it go," "have it your way," "Oh, all right, then," etc.

הצהריים, כיחוד אם אספיק לשתות כוס תה ולאכול משהו כארוחת עשר. יעקוב הכיא את התה?

הוא: עוד לא. הוא יכיא עוד מעט. נו, אני רוצה להכתיב לך מכתב. יהיה צורך לתרגם אותו לאנגלית.

היא: ככקשה. הנה אני מוכנה. תן לי רגע לסדר את שולחן הכתיכה ולקחת עיפרון ונייר.

הוא: ככקשה. אחר כך נעשה הפסקה לארוחת עשר. אם נתחיל מיד, ואם תמהרי להדפיס את הכל, נוכל לגמור עוד היום.

היא: אוי, מר כן-דור, הנה יעקוב ככר מכיא את התה ואת העוגות. אולי ככל זאת תתן לי לחסוף משהו לפני שנתחיל. אני נורא רעכה.

הוא: מה זה, לא אכלת ארוחת כוקר?

היא: מוכן שלא. איך יכולתי להספיק? הייתי מאחרת עוד יותר.

הוא: מילא, נותר לך הפעם. מה את רוצה לאכול, עוגה או סנדויץ'?

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She: It makes no difference (lit. "It's not important to me"), either one (lit. "either that or that"). Thank you very much. No sugar, please; I take my tea without sugar. But perhaps a piece of lemon, if there is any. Thank you.

He: Don't mention it. I'm interested in your eating and drinking properly. It pays; well-fed secretaries work better than secretaries that are hungry and thirsty.

She: Now there's a plausible explanation. I'll be through in a minute. You're awfully kind, Mr. Ben-Dor.

He: I may be kind but time is money (lit. "time is short and work is plentiful"). Are you finally ready? I'll explain what you're to do.

She: I'm ready. We can begin.

1. I know her from somewhere, but I don't remember exactly who she is.
2. There's something familiar (lit. "known") about her; she reminds me of someone.

היא: זה לא חשוב לי. או זה, או זה. תודה רבה.
אין צורך בסוכר. אני שותה תה בלי סוכר.
אבל אולי חתיכת לימון, אם יש. --תודה.

הוא: אין בעד מה. אני מעונין שתאכלי ותשתי כמו
שצריך. זה משתלם: מזכירות שבעות עובדות
יותר טוב ממזכירות רעבות וצמאות.

היא: זה הסבר מתקבל על הדעת. אני מיד גומרת.
אתה נורא חביב, מר בן-דור.

הוא: יכול להיות שאני חביב, אבל הזמן קצר
והמלאכה מרובה. נו, את מוכנה סוף-סוף?
אסביר לך מה עליך לעשות.

היא: מוכנה. אפשר להתחיל.

II. *Drills*

See instructions for this section in Lesson 11, page 95.

Drill 1.

1. אני מכיר אותה מאיזה מקום, אבל אני לא
זוכר בדיוק מי היא.
2. יש בה משהו מוכר; היא מזכירה לי מישהו.

3. Now I know (lit. "I already know") who she is; she's Mr. Ben-Dor's secretary.
4. Did you write [down] everything I dictated to you?
5. I didn't have enough time to write everything; you dictate too fast.
6. The machines did not work, so the workers didn't work.
7. The workers must be made to work (or: given work) and the machines must be started (or: made to function).
8. First of all, she feeds the baby and puts it to bed.
9. Afterwards, she eats and lies down to rest.
10. She went (or: came) in and sat down at her desk.
11. He had her come (or: go) into his office and sat her down at (or: near) his desk.
12. She's an experienced typist and types very well.
13. He's a very experienced printer and we're rather pleased with his work.
14. If you don't make this baby keep quiet immediately, I'm going to send (or: take) you both out of here.
15. Now he's quiet (lit. "he's already quiet"); what [more] do you want?

1. Either he's your boy friend or he's not your boy friend; there's no other way. (lit. "otherwise it's impossible").
2. How was the meeting (or: date)? Were you late or early?
3. I was neither late nor early; I came exactly on time.

3. אני כבר יודע מי היא; היא המזכירה של מר בן-דור.
4. כתבת כל מה שהכתבתי לך?
5. לא הספקתי לכתוב את הכל; אתה מכתיב יותר מדי מהר.
6. המכונות לא פעלו, אז הפועלים לא עבדו.
7. צריך להעביד את האנשים ולהפעיל את המכונות.
8. קודם כל, היא מאכילה את התינוק ומשכיבה אותו.
9. אחר כך, היא אוכלת ושוכבת לנוח.
10. היא נכנסה וישבה ליד שולחן הכתיבה שלה.
11. הוא הכניס אותה למשרדו והושיב אותה ליד שולחן הכתיבה שלו.
12. היא כתבנית מנוסה ומדפיסה טוב מאוד.
13. הוא מדפיס מנוסה מאוד, ואנחנו די מרוצים מעבודתו.
14. אם לא תשתיקי את הילד הזה תכף ומיד, אני מוציא את שניכם מכאן.
15. הנה הוא כבר שותק. מה אתה רוצה?

Drill 2.

1. או שהוא החבר שלך, או שהוא לא החבר שלך. אחרת אי-אפשר.
2. איך היתה הפגישה? אחרת או הקדמת?
3. לא אחרתי ולא הקדמתי, אלא באתי בדיוק בזמן.

4. That's how it is with women: either they're late or they're early.
5. I don't know what's the matter with me; either my work is more tiring, or I tire more easily [than I used to]. I'm falling off my feet (lit. "I'm dying to sleep").
6. He washed his face, changed his clothes, and put on his coat.
7. He washed, dressed, got combed and had his dinner.
8. He had to translate and copy a number of letters.
9. He was busy translating and copying a number of letters.
10. I don't care if she doesn't come this time.
11. Do you care if she doesn't come this time? — Yes, very much.
12. This evening I have an appointment (or: date) that I would not like to give up.
13. I gave in to you last time; now you have to give in to me.
14. Israel was asked to agree to territorial concessions.
15. Israel was asked to agree to territorial concessions.
16. The company (or: firm) received an important order from abroad.
17. An important order from abroad was received by (lit. "at") the firm.

4. ככה זה עם נשים: או שהן מאחרות, או שהן מקדימות.
5. אני לא יודע מה יש לי: או שהעבודה מעייפת יותר, או שאני מתעייף יותר מהר. אני מת לישון.
6. הוא רחץ את פניו, החליף את בגדיו ולבש את המעיל.
7. הוא התרחץ, התלבש, הסתרק ואכל ארוחת ערב.
8. היה עליו לתרגם ולהעתיק כמה מכתבים.
9. הוא היה עסוק בתירגומם ובהעתקתם של כמה מכתבים.
10. לא איכפת לי אם היא לא תבוא הפעם.
11. איכפת לך אם היא לא תבוא הפעם? - כן, איכפת לי מאוד.
12. הערב יש לי פגישה שלא הייתי רוצה לוותר עליה.
13. ויתרתי לך בפעם שעברה, עכשיו את צריכה לוותר לי.
14. ביקשו מישראל שהסכים לויתורים סריטוריאליים.
15. ישראל התבקשה להסכים לויתורים סריטוריאליים.
16. החברה קיבלה הזמנה חשובה מחוץ-לארץ.
17. בחברה התקבלה הזמנה חשובה מחוץ-לארץ.

Lesson 26

I. Grammar Notes

See instructions for this section in Lesson 12, page 101.

1. The hiqtil (hif'il) conjugation

It is mostly factitive ("to make into . . .") or causative ("to cause to . . ."): from the root gdl, /higdíl/ "he enlarged, increased." Alternations of radicals and pattern elements to be carefully noted may be illustrated by the following:

/zaxár/ "he remembered"	/hizkír/ "he reminded"
/katáv/ "he wrote"	/hixtív/ "he dictated"
/pa'ál/ "he functioned"	/hif'íl/ "he caused to function"
/avád/ "he worked"	/heevíd/ "he caused to work, gave work"

2. The hitqatel (hitpa'el) conjugation

(a) It usually makes a verb intransitive (having no direct object) or reflexive ("to do to oneself"):

/raxác/ "he washed (something)"	/hitraxéc/ "he washed himself, got washed"
/lavášˇ/ "he wore, put on"	/hitlabéšˇ/ "he got dressed"

(b) Note that the /t/ of /hit-/ comes after C_1 whenever C_1 is šˇ, s, c, and that when C_1 is z that

/t/ also changes to /d/ : /hištalét/, /histakél/ /hictaréf/ * /hizdaréz/ from the roots šlt, skl, crf, zrz.

3. Some uses of /še-/

(a) As a relative ("who, which") it has a variant /ha-/ that occurs only with participles (which are most often found in the present tenses), and only in formal style; thus:

F/ha-íš ha-yodéa/ = I/ha-íš še-yodéa/ "the man who knows"

(b) As a conjunction, it serves to join prepositions (words like "before", "after", "until", "without", etc.) to verbs or verbal phrases (subject plus verb), including phrases implying the verb "to be" :

/lifnéy ha-hatxalá/ "before the beginning"	vs.	/lifnéy še-hitxílu/ "before they began"
/ád maxár/ "until tomorrow	vs.	/ád še-tavó/ "until you come"
/ó téy ó kafé/ "either tea or coffee"	vs.	/ó še-yavó, ó še-ló yavó/ "either he'll come or he won't"
/kmó sús/ "like a horse"	vs.	/kmó še-carík/ "as (is) necessary, properly"

* Note that after ץ this /t/ is spelled ט.

II. *Dialogue*

See instructions for this section in Lesson 12, page 102.

1. You can get either hot tea or cold milk.
2. [It makes no difference:] Either [this one or that] one.
3. They haven't seen each other for a long time.
4. It's been a long time since they've seen each other.
5. This morning her boy friend was late.
6. This morning, just when she needed him, her boy friend was late.
7. Just this morning, when she was very much in need of his help, her boy friend was late.
8. It so happens that just this morning it was her boy friend who for some reason was late.
9. Why do you think it doesn't pay? It pays very well, as a matter of fact.
10. Why do you think that she doesn't interest me? As it happens, I'm very much interested in her.
11. Why are you interested in her, of all people? There are many like her, after all.

Lesson 27

Drills

See instructions for this section in Lesson 13, page 105.

Drill 3

1. אתה יכול לקבל או תה חם, או חלב קר.
2. זה לא משנה. או זה, או זה.
3. הם כבר לא ראו זה את זה הרבה זמן.
4. זה זמן רב שהם לא ראו זה את זה.
5. הבוקר החבר שלח אחר לבוא.
6. דוקא הבוקר, כשהיא היתה זקוקה לו, החבר שלה אחר לבוא.
7. דוקא הבוקר, כשהיא היתה מאוד זקוקה לעזרתו, החבר שלה אחר לבוא.
8. דוקא הבוקר החבר שלה הוא שאחר משום-מה לבוא.
9. למה אתה חושב שזה לא משחלם? זה דוקא משחלם מאוד.
10. למה אתה חושב שהיא לא מעניינת אותי? אני דוקא מעונין בה מאוד.
11. למה אתה מתעניין דוקא בה? יש הרבה כמוה הרי.

12. The first day of the vacation was Saturday, the second day was Sunday, and the third day was Monday.
13. On the first day he did nothing, on the second day he went swimming (lit. "washed") in the sea, and on the third day he again did nothing.
14. On Saturday he did nothing, on Sunday he went swimming in the sea, and on Monday he again did nothing.*

1. "Time is short and work is abundant."
2. I don't care whether you eat or don't eat.
3. I for one care a great deal.
4. Excuse me, what time have you got?
5. I'm not interested in such things.
6. For some reason she's late almost every day.
7. Either he'll come or he won't come.
8. Take either this one or that one, but not both.
9. That is a meeting (or: appointment) I cannot pass up.
10. Sunday is the first day of the week.

* In the foregoing three sentences, attention is to be drawn to the change in meaning that depends on the presence or absence of the article /ha-/: /yom-rišón/ 'Sunday', /ha-yom ha-rišón/ 'the first day'; /yom-šení/ 'Monday', /ha-yóm ha-šení/ 'the second day', etc.

12. היום הראשון של החופש היה שבת, היום השני היה יום ראשון, והיום השלישי היה יום שני.
13. ביום הראשון הוא לא עשה כלום, ביום השני הוא התרחץ בים, וביום השלישי הוא עוד פעם לא עשה כלום.
14. בשבת הוא לא עשה שום דבר, וביום ראשון הוא התרחץ בים, וביום שני הוא שוב פעם לא עשה שום דבר.

Drill 4. Sentences for Mastery

1. הזמן קצר והמלאכה מרובה.
2. לא איכפת לי אם תאכל או אם לא תאכל.
3. לי זה דוקא איכפת מאוד.
4. תסלח לי, מה השעה אצלך?
5. איננני מתענין בדברים כאלה.
6. משום מה היא מאחרת כמעט כל יום.
7. או שיבוא, או שלא יבוא.
8. קח או את זה, או את זה, אבל לא את שניהם.
9. זו פגישה שאיננני יכול לוותר עליה.
10. יום ראשון הוא היום הראשון של השבוע.

1. Where did Sara work formerly and where does she work now?
   Formerly she worked in a government office, and now she works for an import-export firm.
2. Why did she change jobs?
   She needed money, and a commercial firm pays more than a government office.
3. What sort of work does she do?
   She types, answers the telephone, translates from Hebrew into English, and so on.
4. How many days a week does she work?
   She works six days a week, i.e., every day except Saturday.
5. Why was she late to the office that day?
   She was late because her alarm clock didn't work, and she therefore didn't get up in time.
6. Why was there a great deal of work in the office that particular day?
   Because just that day an important order was received from abroad.
7. Why didn't Sara want to stay in the office after five?
   Because just that evening she had a date with her boy friend.
8. What did Sara do before she began work on that day?

Drill 5. Questions and Answers

1. איפה עבדה שרה קודם, ואיפה היא עובדת עכשיו?
קודם היא עבדה במשרד ממשלתי, ועכשיו היא עובדת בחברה ליצוא וליבוא.
2. למה היא החליפה את מקומה?
היא היתה זקוקה לכסף, ובחברה מסחרית משלמים יותר מאשר בממשלה.
3. איזה מין עבודה היא עושה?
היא מדפיסה במכונת כתיבה, עונה לטלפון, מתרגמת מעברית לאנגלית, ועוד.
4. כמה ימים בשבוע היא עובדת?
היא עובדת ששה ימים בשבוע, זאת אומרת כל יום חוץ מיום שבת.
5. למה היא אחרה למשרד באותו יום?
היא אחרה משום שהשעון המעורר לא פעל ולכן היא לא קמה בזמן.
6. למה היתה עבודה רבה במשרד דוקא באותו יום?
היתה עבודה רבה משום שדוקא באותו יום התקבלה הזמנה חשובה מחוץ-לארץ.
7. למה שרה לא רצתה להשאר במשרד אחרי חמש?
שרה לא רצתה להשאר אחרי חמש משום שדוקא באותו ערב היתה לה פגישה עם החבר שלה.
8. מה עשתה שרה לפני שהתחילה לעבוד באותו יום?

She had a cup of tea and something to eat, because she hadn't had time to eat breakfast.

9. Did her employer agree to her having something to eat and drink?

Yes, because in his opinion a well-fed secretary works better than a hungry and thirsty secretary.

10. What is the so-called "ten-o'clock meal"?

It is a light meal (or: snack) that is served in most places of work around ten-o'clock in the morning.

היא שתתה כוס תה ואכלה משהו, כיון שלא הספיקה לאכול ארוחת בוקר.

9. האם המנהל שלה הסכים לכך שהיא תאכל ותשתה?
כן, הוא הסכים לכך, כיון שלדעתו מזכירה שבעה עובדת יותר טוב ממזכירה רעבה וצמאה.

10. מה היא "ארוחת עשר"?
"ארוחת עשר" היא ארוחה קלה שמגישים אותה ברוב מקומות העבודה בערך בשעה עשר בבוקר.

1. Will you perhaps be able to stay in the office after five?

   No, I'm sorry, but I will not be able to stay after five.

2. I didn't stay in the office because I couldn't stay.

   I do not stay in the office because I cannot stay.

3. He ate and drank, but she didn't eat or drink anything.

Lesson 28

I. Dialogue

See instructions for this section in Lesson 14, page 113.

II. Fill-In Drill

See instructions for this section in Lesson 14, page 113.

1. אולי תוכלי להישאר במשרד אחרי חמש?
לא, אני מצטערת, אבל לא _____ להשאר אחרי חמש.
לא, אני מצטערת, אבל לא אוכל להשאר אחרי חמש.

2. לא נשארתי במשרד כי לא יכולתי להישאר.
אינני _____ במשרד כי אינני _____ להישאר.
אינני נשארת במשרד כי אינני יכולה להישאר.

3. הוא אכל ושתה, אבל היא לא אכלה ולא שתתה שום דבר.
עוד מעט הוא _____ ו_____, אבל היא לא _____ ולא _____ שום דבר.

In a little while he will eat and drink, but she will not eat or drink anything.

4. We could have eaten, but we didn't eat much.

We will be able to eat in a little while, but we will not eat much.

5. You have to (or: must) translate it into English.

In a little while you will have to translate it into English.

6. Every day he prepares tea for her and brings it himself.

Tomorrow he will fix her some tea and bring it himself.

7. I fixed (or: prepared) the tea and brought it myself.

We prepared the tea and brought it ourselves.

8. Excuse me, but you accidentally took my briefcase and gave me yours.

Really? In that case, I will give you yours back and I will take mine.

עוד מעט הוא יאכל וישתה, אכל היא לא תאכל
ולא תשתה שום דבר.

4. יכולנו לאכול, אכל לא אכלנו הרבה.
עוד מעט ____ לאכול, אכל לא ____ הרבה.
עוד מעט נוכל לאכול, אכל לא נאכל הרבה.

5. את צריכה לתרגם אותו לאנגלית.
עוד מעט _____ לתרגם אותו לאנגלית.
עוד מעט תצטרכי לתרגם אותו לאנגלית.

6. כל יום הוא מכין לה תה ומביא אותו בעצמו.
מחר הוא ____ לה תה ו____ אותו בעצמו.
מחר הוא יכין לה תה ויביא אותו בעצמו.

7. הכנתי את התה והכאתי אותו בעצמי.
אנחנו ____ את התה ו_____ אותו בעצמנו.
אנחנו הכנו את התה והכאנו אותו בעצמנו.

8. תסלחי לי, אכל כסעות לקחת את התיק שלי ונתת
לי את שלך.
באמת? אם כן, ___ לך את שלך בחזרה ו___ את
שלי.
באמת? אם כן, אתן לך את שלך בחזרה ואקח את
שלי.

Lesson 29

Test on Unit 5

See instructions for this section in Lesson 16, page 119.

Lesson 30

Test on Unit 5

See instructions for this section in Lesson 15. page 121.

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DICTATION TEST ANSWERS

Lesson 15

Dictation Test on Unit 3

Write the Hebrew.

1. מדינת ישראל נמצאת כמזרח התיכון.
2. יש לה גבולות משותפים עם סוריה, לבנון, ירדן ומצריים.
3. שתי הערים הגדולות ביותר הן יפו-תל-אביב וחיפה.
4. העיר השלישית בגודלה היא ירושלים.
5. ירושלים נמצאת בהרי יהודה.
6. בדרך כלל יש לארץ אקלים ים-תיכוני.
7. יש בארץ כשני מליון תושבים.
8. רוב היהודים גרים בשלוש הערים הגדולות.
9. רוב הערבים גרים בכפרים, ביחוד בגליל.
10. ערים חשובות אחרות הן סבריה, צפת, עכו, ועוד.

11. החלק הדרומי של הארץ נקרא הנגב.

12. הירדן נשפך לתוך ים המלח.

13. נוסעים יותר כמכוניות וכאוטובוסים מאשר כרכבת.

14. מה אתה אומר על הקור הזה?

Lesson 22

Dictation Test on Unit 4

Write the Hebrew.

1. תהליך קיבוץ הגלויות התחיל לפני שנים רבות.

2. אז היו הגבלות על העליה, ואילו כיום אין עוד הגבלות.

3. נוסף על כך, הרכב האוכלוסיה השתנה.

4. העולים הם בעיקר מאירופה, מן המזרח התיכון ומצפון אפריקה.

5. לכל עדה יש מנהגים מיוחדים ותרבות מיוחדת.

6. בעית מיזוג הגלויות שונה מבעית קיבוץ הגלויות.

7. קשה מאוד להכנן שינויים חברתיים.

8. על כל פנים, דבר זה אינו חדש בארץ.

9. זוהי תוצאה של חינוך משותף.

10. החברה הישראלית מגוונת מאוד.

11. זהו נושא ארוך כאורך הגלות.

12. מה נשמע אצלך? איך אתה מרגיש?

13. אף אחד לא ידע שהוא מתכוון לעלות.

14. לא ידעתי שיש לך קרובים בהונגריה.

15. כבר אמרתי לך, אבל אני אגיד לך עוד פעם.

Lesson 29

Dictation Test on Unit 5

Write the Hebrew.

1. שרה עובדת כתור מזכירה בחברה ליבוא וליצוא.

2. העבודה במשרד ממשלתי היא פחות מעיפת ויותר מענינת.

3. כשהיא מגיעה למשרד, היא מתחילה מיד לעבוד.

4. עליה להדפיס את המכתבים במכונת כתיבה.

5. היא מתקתקת, מתרגמת, ועונה לטלפון.

6. לפני הצהריים, מפסיקים לארוחת עשר.

7. כמו רוב הפקידים והפועלים בארץ, היא עובדת ששה ימים בשבוע.

8. בשבת אין עובדים, אבל יום ראשון הוא כמובן יום עבודה רגיל.

9. היא התעוררה בשעה שמונה ורבע.

10. דווקא באותו יום התקבלה הזמנה חשובה מחוץ לארץ.

11. השעון המעורר שלי לא פעל.

12. אני מאוד מצטערת על האיחור.

13. אולי תצטרכי להשאר אחרי חמש.

14. לא איכפת לי לוותר על ארוחת הצהריים.

15. תן לי רק רגע לקחת עיפרון וניר.

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TRANSLATION TEST ANSWERS

Lesson 16

Translation Test on Unit 3

Write the English equivalent.

1. נסיעה ברכבת עולה פחות מנסיעה בטקסי.

A train-trip costs less than a trip by taxi.

2. הירקון נשפך לים התיכון ליד תל-אביב.

The Yarkon flows into the Mediterranean near Tel-Aviv.

3. היהודים הם כתשעים אחוז של האוכלוסיה.

The Jews are about 90 per cent of the population.

4. אילת היא עיר נמל קטנה שממנה אפשר לנסוע לאפריקה.

Eylat is a small port city from which one can go to Africa.

5. זהו שטח שהוא כמעט בלתי-מאוכלס.

This is an area which is almost unpopulated.

6. הוא ברובו מדבר ואין בו מספיק מים.

It is mostly a desert and does not have enough water.

7. כדרכו דרומה, הירדן עובר דרך הכינרת.

On its way southward, the Jordan passes through the Sea of Galilee.

8. הכבישים הרבים מקשרים כמעט את כל המקומות.

The many roads connect almost all points.

9. מי זה נוסע ברכבת כיום?

Who travels by train nowadays?

10. לי אין מספיק כסף לנסוע במקסי.

I do not have enough money to go by taxi.

11. לכם יש יותר מדי כסף, ולנו יש פחות מדי.

You have too much money, and we have too little.

12. הוא עובד כעיתונאי.

He works as a newspaperman.

13. הוא כותב כמו עיתונאי.

He writes like a newspaperman.

14. חבר שלי לוקח אותי במכונית שלו.

A friend of mine takes me in his car.

15. אם הכוס תישבר, המים יישפכו.

If the glass gets broken, the water will get spilled.

Lesson 23

Translation Test on Unit 4

Write the English equivalent.

1. כתוצאה מכך, הוכפלה האוכלוסיה כמשך עשר השנים הראשונות.

As a result, the population was doubled during the first ten years.

2. היחס המיספרי השתנה, וכיום שתי הקבוצות הן כערך שוות כמיספר.

The numerical relation was changed, and today the two groups are about equal in number.

3. איש אינו יודע כדיוק איך לבצע את התכנית הזאת.

No one knows exactly how to carry out this program (or: plan).

4. כידוע, קשה מאוד לחשב מראש את כל התוצאות האפשריות.

As is well known, it is very hard to calculate in advance all the possible results.

5. גיוון זה מורגש ביותר כין העולים החדשים.

This diversity is most noticeable among the new immigrants.

6. דוד שלי הגיע אתמול מהונגריה.

An uncle of mine arrived yesterday from Hungary.

7. זה ככלל לא חשוב, אני סתם שואלת.

It doesn't matter at all. I'm just asking.

8. כל העליה הזאת נראת לי לגמרי כלתי-מתוכננת.

All this immigration seems to me entirely unplanned.

9. אם נזוז תיכף ומיד, נגיע כדיוק להצגה השניה.

If we move out right away, we will arrive just in time for the second show.

10. אבי הוא יליד גרמניה, אבל אמי היא דור ששי כארץ.

My father is a native of Germany, but my mother is a sixth generation Israeli.

11. השעה עוד מוקדמת מאוד. למה הקדמת כל כך?

It's still very early. Why did you come so early?

12. יש לך כנראה הכנה מוגכלת מאוד כענייני מדיניות

You seem to have a very limited understanding of political matters.

13. אתם עוד מחכים למישהו? כולם כבר הלכו הביתה.

Are you still waiting for someone? Why, everybody's gone.

14. אתם מחכים למישהו?

Are you waiting for someone else?

15. כבר אמרתי לך, אבל אני אגיד לך עוד פעם.

I already told you, but I'll tell you again.

Lesson 30

Translation Test on Unit 5

Write the English equivalent.

1. עכשיו מעבידים אותה יותר, אבל היא בכל זאת די מרוצה מן ההחלפה.

Now they make her work more, but she is rather pleased with the change anyway.

2. בדרך כלל, איננה מספיקה לאכול ארוחת בוקר.

In general, she doesn't have time to eat breakfast.

3. לעתים קרובות, עליה לתרגם את המכתבים המתקבלים במשרד לעברית.

She often has to translate the letters received by the office into Hebrew.

4. היא עובדת ששה ימים בשבוע, או ביתר דיוק קצת פחות משבעה ימים.

She works six days a week, or rather a little less than six days.

5. היא הספיקה לגמור את הכל עד חמש ומיהרה למקום הפגישה.

She managed to finish everything by five o'clock and hurried to the meeting place.

6. הפעם החבר שלה הוא שאחר.

This time it was her friend who was late.

7. אילו שכבת לישון יותר מוקדם, היית קמה בזמן.

If you went to bed earlier, you would get up in time.

8. אני מעוניין שתאכלי ותשתי כמו שצריך.

I'm interested in your eating and drinking properly.

9. הוא סוף סוף נתן לה הסבר מקבל על הדעת.

He finally gave her a reasonable explanation.

10. הערב יש לי פגישה שלא הייתי רוצה לוותר עליה.

This evening I have an appointment that I wouldn't like to give up.

11. הם ככר לא ראו זה את זה הרבה זמן.

They haven't seen each other for a long time.

12. דווקא הבוקר, כשהיא היתה זקוקה לו, החבר שלה אחר לבוא.

Just this morning, when she needed him, her boy-friend came late.

13. היום הראשון של החופש היה יום ראשון.

The first day of the vacation was Sunday.

14. משום מה איננו מתענין בדברים כאלה.

For some reason, he takes no interest in such things.

15. היא מזכירה לי את המזכירה של מר בן-דור.

She reminds me of Mr. Ben-Dor's secretary.

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